R. 5 07

An exhortation to the Ministers of Gods woord in the Church of Christ, that they set aside all mutuall discord, and in these latter dayes and dangerous times, purely and with one concent preache vnto the world the onely true faith in Christe and amendement of life. Compiled by M. Henry Bulliger of Zurick. Translated into English by John Cox. 1575.

Thou hast heer in this little book good christian Reader moste plain, sure and substantiall reasons to establish mutuall consent and christian concord,

GAL. 5.

Would to God they were euen cut of which doo disquiet you.

Imprinted at London at the long shop in the Poultrie by Iohn Allde.

TO THE RIGHT

reuerend Father in God, and his singuler good Lord, VVilliam by Gods prouidence Bishop of Excester. Iohn Cox wisheth long life, happy health, & the continuall assistance of Gods moste holy spirit.

OF two thingꝭ whether of thē I may do (right reuerend Father) I stand greatly in doubt, whether I maye prosecute my purpose which I haue taken in hand: or els ceasse with silence and leue it in obliuion. For such is the curiousnes of this captius age, that the thingꝭ which are doon and set forth to the vew of men,

must either with eloquence ſur-
paſſe the common ſtile of wri-
ting, or els bee ſome new thing
which hath not been heard of be-
fore.

But I which of knowledge
am thin, of learning baſe, of e-
loquence rude, and neuer traue-
led further for the increaſe of
good letters then the ſhadow of
my deer brother Francis Cox
(whome I beer name, partely
for the dutyes ſake I owe vnto
him, and partely becauſe I am
aſſured of the fatherly affecti-
on which your Lordship doth
beare vnto him) might ſeem to
begin preposterouſly if I ſhuld
take

take vpon me to ſatiſſie the curi-
ous appetite of the contẽtleſſe
tie. But yet hauĩg read & read
ouer againe this litle booke of D.
Henry Bullinger whiche hee
compiled and published in his
owne naturall tung, for the qui-
eting of thoſe ſtormes that blu-
ſtred in Heluetia, and behold-
ing the diſcorde and variance
now preſent in the Churche of
Englãd, ſtirred vp by the reſt-
leſſe heds of ſuch as neuer could
be quiet, & cõſidering with my
ſelf the effects therof and finall
wrapping vp if in time they be
not looked vnto: I haue choſen
rather with my plain ſpeech &
ſimple

ſimple ſkil to english this book ſo eloquently turned into latin by that excellent learned man, Ioſias Simlerus, and ſo tò profit my contrie, then for want of ſufficient furniture to let this worthy woork lye hidden from my contrie, buried as it were in the boſõe of an vnknowẽ ſpeche to the multitude.

I thinck it the duty of all good chriſtians & faithful Subiects (my ſinguler good Lord) to do what lyeth in thẽ to the increace and confirming of concord the true nurſe of all florishing common weales. For what hart ſo hard bledeth not? what eie ſo dry

weepeth

weepeth not: what man ſo void of ſence trembleth not to conſider the calamities and miſeries of contention? For what ſlaughter of infants, what murder of aged, what ſpoile of people, what hauock of nations, what ruin of Countries, what rauin of kingdões, what vtter deuaſtation of gouernment and Empires commeth by diſsention & diſcord, the contries adioyning vnto vs are an example, their Princely Lords a Spectacle, their goods and poſſeſſions a caueat vnto vs.

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ſake

ſake he had to the quieting of his Contrey and preſeruation of the Church of Chriſte, which is that ſhip where againſt Sathan bloweth out ſo many blaſts in theſe our dayes: I haue as I ſaid before tranſlated the ſame hauīg the like zeale to my contrey that the author had to his, who as hee wrot it in his owne naturall language: ſo haue I made this excellēt and graue father to ſpeake in our tung thoſe things, which of vs if they ſhalbe wel & diligently obſerued and folowed, I dout not but the controuerſies which are heer amongſt vs wil quite be diſſol-

ued

ued & ended. But yet knowing that those whelps of Cerberus that hellish Dog wil euermore snatch something wherat they may braule, and Momus wil be fault finding, yea euen in Apelles woork, I thought it conuenient to chuse out some patron to whome I might commit the defence bothe of this Book and my self. And amongst diuers godly learned bishops (to whome of right the protectiõ heerof appertaineth) I, specially choose your Lordship and that for two causes.

First for that you are no lesse worthy to haue the defence heer

of then the Author him self
both for the graue learning
and singuler vertues which your
Lordship is indewed with all
wherof I will say nothing be-
cause I knowe that whe I haue
said al that I can, yet can I not
say that your vertues require
For who so seeth the fatherly
loue you bear to the misters &
preachers of your diocesse, your
vigilant care to remoue, cull
disposed persons if you find
them incorrigible, your ernest
desire to plant about you such
as in due time may breke the
Lords bread to his household
as he shall thik you worthy of al
prais

praise: so shall he finde him self what soeuer he be, vnable as he ought & as your godly doīgs deserue sufficiētly to doo it. Oh that al were such as you are, thē should there not suche occasion be ministred to the enemyes of the Gospell to blaspheme the same. I speak not this to the dis praise of any, and yet I knowe that all mē answere not in their dealings according to their names, neither doo their names agree with their titles. I knowe that Absalon was author of horrible distention, and yet hee had to name the father of peace. So Iudas hauing his name of

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thanks giuing was moſte vn
thankful as appeered in betra
ing his maiſter our Chriſte.

God graunt therfore we a
may conſider our callinges an
lead our liues according to th
ſame, that it be not veryfied o
vs which is pleaſantly and true
lyſpoken of the Popes who ha
their names giuen per antiphraſim
as hee was called Innocentiu
that was moſte noyſome, he Pi
us that was moſte wicked, an
he Clemens that was moſte cru
el: yee are called watchmen
God graunt you may all watc
dutifully, to defend, feed an
keep, not yours but the Lord
flock

flock.

The second cause that mooueth mee to dedicate this vnto your fatherhood, is for that not onely I take your Lordship for my singuler patron & Mecœnas, but also that I might giue a testimony vnto the world how muche I reuerence your honour and that according to ductye. Wherfore I moste humbly beeseech you to accept and take in good parte this my labour and to continue as you are, my good Lord, and I shall not ceasse continually to pray vnto almightie God to graunt you a long and moste happy life that with

many yeeres you may rule in the Churche of Christe to the glo-ry of his holy name and comfort of his flock, and in the end re-ceiue the crown of eternall glo-ry which is laid vp by the mercy of God in Christe Iesus for e-uer. Amen.

From Chichester this .22 of Ianuary. 1575.

Your Lordships moste
humble to commaund.

Iohn Cox.

To the right honorable Lord
Henry Buzinski, Treasurer
of Polonia, &c. Iosias Simlerus
wisheth grace and peace
from God.

DOctor Henry Bullinger (right worthy Lord) the minister of our Churche heer at Zurick, whose doctrin and godlynes is right wel knowen vnto your hath set forth in these dayes An exhortatiō to all the ministers of Christes Church, that setting a parte all controsies they might now and last preach true faith in Christe and amendment of life. Which when I had diligētly perused, taken councel & conferēce with the author him selfe, I determined to translate the same out of Dutch into Latin, and so in the name of vs both to dedicate it to your worthynesse. For sith your honor hath hether vnto by sundry meanes testified your good wil and loue towards vs, and that which is moste deer vnto vs, doo dayly set forth your great and earnest zeale in defending and spreading abrode of

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true and hollom doctrin, we supposed th
this simple, yet sincere testimonie of o
dutie would not be vnpleasant vnto yo
Lordship and that chæfly because of t
matter hærin contained. For how mu
more excellent your zeale is touching t
preseruation of true doctrin: so much t
more without all dout dos these so man
and so græuo⁹ cõtentions & discords tro
ble you, wherby the professors of the sam
pure doctrin are at war the one with t
other, to the great offence of a number
simple men & such as are not yet throug
ly established in true faith. Furthermo
sith about two yæres past, the minister
of your Churches consented and agre
in one, and the same confession of fait
which differeth not from the confession
Heluetia, Rhetia, Sabaudia, France, En
land and Scotland, and so by that meno
many controuersies bæing quite taken
way and ended which do yet trouble an
ber this our countrey of Germany, esta
blished and confirmed mutuall peac
and concord amongst thẽ selues, we (tru
ly) thought by speaking thus vnto yo
to shewe how glad wee were of the go
succes

sidereſſe of all your Churches and to giue an euident and manifeſt token of our ioy which we haue cõceiued by this your mutuall concord ſo firmely eſtabliſhed, ſuppoſing that the endeuors of ſuch whiche are the Authors and exhorters of other Churches to the ſame concord and vnitie would be likewiſe acceptable vnto them, and that the trauail of this woork wherin the fountains of diſcorde are diſcouered, & waies how to eſtabliſh peace wiſely diſcloſed, ſhould neither be vain, nor vnprofitable, to take away if any diſcords yet remain, and ſo vtterly extinguiſh the blaſphemous hereſies of Samoſatenus, and Photinus with the which many Churches are troubled euen at this time.

I am not ignorant how ſcoffingly Oſius and others of that here triumph, againſt our Churches by reaſon of theſe diſcords, how wunderfully they brag of the vnitie of their Church by meanes wherof they perſwade that they onely are the Catholick Church whiche all men ought to follow with their eies fall cloſed to do what ſhe commaundeth.

But

But these their trifles and swelling b
bles of vanitie are long since confut
and the foundations found ouer wea
whereon they seeke to establish the r
nous buildings of the rotten Romain
nagog. There is none which hath neu
so little a taste in the doctrin of the pri
tiue Churche, and that whiche a
the writings of the Apostles and P
phets hath laboured, the writings of
fathers (whose authoritie hath e
more bẽ regarded) which may not e
ly see in how many things the papistic
Religion in these dayes disagreeth fr
the doctrin and maner of gouernment
the primatiue Churches, to wit, the a
cient Apostolick Church euen from
time of the Apostles by the space of 15
yeres, he may knowe that that mon
chie of the Romain Bishop whiche
challengeth as his proper ouer all co
mon weales and Churches agreeth
with the primatiue Churche: sith
Churches of Affrica so constantly re
ted in times past Bonifacius ỳ pope
in the time of Saint Augustine affec
the like tiranny, yea and the Grec
ne

neur receiued it. Let those things I pray you confute which are taught in the popish schooles and Churches touching Iustification and merits of woorks and frée wil be compared with the writings of Saint Augustine whome all men confesse to be a Catholick doctor and then shall it right euidently appeer how far vncatholick those doctors are.

The abstinence from meats whiche the Churche of Rome hath established by lawes, I wil then confesse tobe Catholick, when they shall euidently proue vn to me that Montanus was a Catholick Doctor, for euen from his oppinion and iudgement doth Tertullian fetch arguments (euen such as the Papists doo) against the Pschians by whiche name in times past the Catholick and faithfull were called by the Montanistes as by Clemens Alexandrinus it doth manifestly appeer. If they wil haue the vse of Images catholick in Churches, then let them first confesse that Epiphanius was not a Catholick, who euidently affirmeth it to be a detestable abhomination to haue the Image of Christe or any other

Saint

Saint; painted in the Churches of th
Christians. Yea, let them deny Elibert
num tobe called a Catholick whiche fo
biddeth to paint on the walles the thin
that is worshipped. If their Walle b
Catholick, then is not the Pope Gelasiu
a Catholick, who affirmeth that the sub
stance of bread and wine so remaineth
in the Sacrament of the Lords Suppe
euen as in Christe doth safely & soundl
remain his two natures. Yea, neithe
Gelasius nor Cipriane shalbe catholick
which vtterly condemne the deuiding
the Sacraments, so as moste sharply th
one of them punisheth with excommuni
cation all such as beeing contented wit
the one parte or kinde of the Sacramen
abstained from the other.

But to wade through all their trump
ries were infinit. For in deed in time
past so far did the Scholes of the deuine
departe from the Scriptures and father
that now they are ashamed of a numbe
of things whiche before they publikel
taught, so as a certain famouse Doct
calleth these the contentious Doctors o
of whose writing we may not iudge wh

is the doctrin of the church. And although they seem after a certain sort to agree amongst them selues, yet may not this consent whiche dissenteth from the vnitie of the Scripture, purchace vnto them the authoritie of the Catholick Churche sith they so many wayes disagree with the Scriptures whiche is the onely rule of the Church of Christe which onely is the true Catholick Church.

Christe saith, his shéep heare his voice and God the Father from Heauen commaundeth vs to hear Christe. But these men commaund vs to folow and acknowledge the voice of the Churche, whiche Church if it gaue eare to ꝑ voice of Christ it were tollerable, but now in steed of Christes Churche, they thrust vpon vs that Church which acknoledgeth the Romish Pope tobe her hed and is gouerned by him, the chéef members whereof are the sworen Souldiers of the Pope, the Cardinalls and Bishops, in this Church they promise vs peace and tranquilitie, if wee depend wholly on the onely faith therof and holde fast the Colliers faith so highly commended by Osius, who beeing asked

asked what he beleeued, answered: that he
beleeued the very self same thing, which
the Catholick Church beleeueth, and be-
ing asked again what that Church be-
lieueth, he answered, she beleeueth the very
self same thing that he beleeueth, and o-
ther answere then this could they get
none of him. This answere and faith
(God wot) doth Osius commend above
the moon, and so in stead of the liuely faith
he thrusteth vpon vs his childish trifles:
but if any man that were accused of true
Religion, should be brought to examina-
tion before the Inquisitors, and Osius
should hear him answere thus: that he
thoroughly beleeued all those things which
are contained in the holy writings of the
Prophets and Apostles, the sum whereof
is contained in y Apostles creed, he would
not be contented with this confession, nor
attribute suche honor to the holy Scrip-
ture geuen to vs from God that he would
absolue and acquite him from heresy that
would make this confession: he would
paraduenture say, that this man did not
rightly vnderstand the Scriptures, that
he wrested the testimonies of them to

confirme

confirme his euill conceiued opinions (and so paradventure this may be aptly spoken of some who abuse the holy Scriptures) and may not I pray you by the like reason the Collyers faith be a cloke for errors: for paradventure vnto the Collyar the Churche may seeme to beleeue one thing, and vnto Osius she may seem to be leeue an other.

And truely if there cannot any sure or certain thing be determined by y words of the holy Scripture how plain so euer they be: how can there then be any thing determined by the words of the Church: For it must needs bee that this sure and catholick faith of their Churche must be throwen vnto vs, to be layed vp either in the writings of the fathers, or decrees of Councels, or of the popish law or finally in some vnwritten verities, traditions, and the bosom and cheek of the popes hart or of his members. But that there is more light, authoritie and trueth in these writings, then in these that are written by the holy Ghoste, they shall neuer be able to say. If they call back to traditions, who seeth not what an vncertain and slip

pery

foundation they lay, sith in all Church there was neuer at one time the like traditions, except by the name of tradition they vnderstand, as the ancient Fathers did the Apostles creed. But if they bring vs back to the Chest of the Popes breast that now the same must needs be very christian whiche the Pope at any time with his hath decreed, who I pray you (if he be in his right minde) can suffer theme Wherfore sith the foundations of Papistrie be such, it is not to be looked for that from them we should receiue the perfect quieting of controuersies of Religion, yea, & what wee may look for from them they haue sufficiently in these few yeares declared, whilest Otius (who other while wanteth no words) hath not set forth (I will not say) an Epistle, but not so much as one line in defence of the doctrine of God against the hereticks whiche deny the Trinitie, and suche as affirme there are three Gods, or against the Samosatenists. Wherfore bidding them adue, let vs constantly embrace the simplicitie of the holy Scriptures, let vs set the same before vs as a moste plain rule of all controuersies,

trouersies, for if (setting affections aside and such other lets as are resisted in this booke and ioyning earnest prayer herevnto) we so doo, it is to be hoped we shall obtaine some tollerable quiet peace and concord of the Church, whiche hope: the laudable example of your Churches hath confirmed in vs.

But for asmuch as we are yet very far wide from the mark, we thought good to dedicate this book vnto your worthynesse, as well to confirme that concorde so well and so godlily begun amongst you, as also to stir you to finish and make perfect that which wanteth, that by your singuler diligence and labour: those also which beeing seduced by the woulues and wander from the true church, may be ioyned and knit vnto the same.

Moreouer I suppose that if togither with this book of exhortation I should set forth an euident example of the reconciliating of Churches deuided, it would haue the more authoritie and waight, not onely amongst forrain nations, but also cheefely amongst the Germains of whõe if I might obtain this thing, that by your example

setting now at last all affections aparte, they would conclude a godly concord and peace in that greeuous controuersie of the Sacrament, I dout not but many other controuersies would be buryed togither with it. And because we knowe (moste excellent and honourable Lord) that it is a thing which your honor greatly desireth, I thought good to dedicate this little book (bothe in mine owne and the Authors name) vnto you, to the end bothe you and all your Churches, by example, counsel, and all industrie, yea (and that cheefest is) with earnest prayers, might procure and preserue the peace of the church, not onely amongst your selues, but also amongst others.

I beseech God to increase in your honor the gifts of his holy spirit, and graunt you a moste long life and health, to the glory of his name which thing also togither with me, euen with all the hart the Author of this Book wisheth vnto you. At Zureck the cheef Citie of Helvetia 1572. the last of Ianuary.

*** *** ***

An exhortation to the Ministers of the Church for the establishment of mutuall concorde.

THE godly and faithful do euery where greatly complain of the Ministers of the Church, for suche is the miserable corruption of this later worlde, that whereas calamities, troubles and contentions do euery where reign, and yt it is the duty of the ministers of the Churche euen as fathers, chefe men and teachers, or rather as messengers of peace in the house of God, to teach me plain and simply and instruct, and confirme them in faith, to reproue sin and errors, to exhorte, vnto good workes, to comfort the afflicted, and finally to stir the vp bothe to peace, charitie and concord, yea to amendment of life and repentance from sin: yet notwithstanding for the moste parte they do nothing lesse. For they so giue them selues to quarels and suche a contentious kinde of teaching, and bid battail so a-

How great mischeef groweth by the contention of the ministers.

mongst them selues, that beeing ouer whelmed with priuat busines and conte tions, they nothing regarde how the may (as cause requireth) prouide for th publique state: but instead therof vnder pretẽce of holinesse: they thrust into yor of God (before the whole cõgregatiõ) the owne contentions and enuious braules And so by these kindes of sermons, the si ple and silly people receiueth small pr fit, for by these they are not as they ough instructed, nor in faith confirmed, nor repentance moued, but are troubled r ther and made disobedient and wurs wherby it commeth to passe that they sa they knowe not what to beleeue, nor t what sound and true foundation to lean vnto, for many times diuerse oppinion are spred, wherby now this and now tha is affirmed, and so the ministers for th moste parte handle nothing but the owne spiteful priuat quarels instead o Sermons.

The state or face of the Churche in th worlde in these our dayes is like a grea housholde, wherin not onely the Sonnes daughters and seruants, are at a contin

The state of the churche in these dayes.

al

all discord and brawle amongst thē selues wherby it commeth to passe that none of them doth his duty, nor seketh to vpholde the state of the house, but also the parents which are chef of the house, & ought to remoue these contentions, & put euery man in minde of his duty, are also at contention and strife amongst them selues, and so hauing respect onely to their owne contentiōs, they let the whole house go to hauok caring nothing at all whether it be gouerned wel or euil, yea by reasō of these brawles they confirme the troubled housholde in their conceiued wickednesse, wherby at last they all together miserably perish, for these vnhappy contentions of the parents: are the chef meanes to vpholde the cause of that heauy destruction of the whole housholde. The very like reason is of the ministers of the Church. (I mene those y are faultie in this behalf) for those which are not faultie, as doutlesse through ỹ grace of God there are many such, are not offended with this speech, for ỹ faulty do greeuously offend and no small parte of ỹ cause bothe of the corruptions of the present maners and times do rest in them: for whereas they ought by doctrin, reprouing and

exhorting grauely to helpe the publiq
state and preuent mischæues. They d
not as they ought, employ their diligen
hær vnto, but rather giue them selues t
those contentions which they haue all r
dy stirred vp, then study to followe thei
function and so vnfrutefully they contin
ally weary and offend the congregation
that many (the more is to be lamented) d
stubbornly persist & continue in their i
credulity, and so repent not, to their own
destruction, and at the last contemne bot
the Church and the doctrin.

Ministers must reproue and resist errors

But suche as rather loue contentiou
inuectiues, then quiet preachings, & hau
so vsed them selues there vnto, that the
can almost doo nothing els but braule an
chide, obiect to vs ye sayig of S. Paule wh
commaundeth a Bishop to holde fast tha
faithful word which tēdeth vnto doctrin
that he may be able to exhorte by holsom
doctrin & to cōfute such as shal speak then
against. And truly it is needful that euer
faithful minister should stedfastly cleue t
wholesōe doctrin & ernestly bend him sel
against ye which is cōtrary, & against suc
as peruert the same, so as he may be abl
wit

with firme arguments to cõfute their peruerstnesse and false oppinion, and so ouerthrow falshod before they can vtter it.

But this may be doon bothe stoutly, and yet modestly, and this graue modestie is to be learned in the writings of the Prophets and Apostles, who although they had prowde enemies, yet notwithstanding did not immodestly rage or brawle in any place of their writings, as some doo at this day: neither vsed any contentions or euil speeches, but when soeuer they accuse or reproue their aduersaryes, as ye preests of Baall, the false Prophets and others, they vse not scoffes and cauelations, but with great authoritie and sober woords they handle the matter, as it is euident to be seen in Ieremie and the rest of the Prophets. Yea the Prophet Elias in that conflict which he had with the Preests of Baall about Sacrifices, although he seemed to speake pleasantly: yet not withstanding with those woords hee grauely and worthyly laid open their great foolishnesse, saying. Cry louder, peraduenture your God is absent or els sleepeth. &c. 2. Reg. 18.

How pechines must be reproued

Likewise when Peeter said to Simon Magus

Magus. Let thy money and thy self pe-
rish togithec. Act.8. And Paule likewise
to Elimas the sorcerer. O thou childe of
the deuil ful of all wickednes.&c. Act.1
And in that graue disputacion of Christe a-
gainst the Pharesies. Mat.23. he inueieth
against their persons indeed, but yet with-
out hatred, anger or malice, and that with
so great authority & earnest zeale, that the
simple might easely take profit by this do-
ctrin and euidently perceiue they ought to
take heed that they suffer not them selues
by the false doctrin and hipocriticall life of
these to be deceiued. And as they dell
with the persons: euē so did they likewise
against wickednesse and sin, as against
the worshipping of false Gods and of Ima-
ges, for in teaching they had a speciall re-
garde that the wickednesse and filthinesse
of sin might be made manifest, & yet did
they not with shamelesse scoffing & taun-
ting diminish the authoritie of their cause
and bring the same into contempt. The
like may we see, Esay.44. where he wri-
teth against Images, in such sort that the
very matter it self might cause bothe the
reader and hearer to lothe them, and so as

How sinne must be reprooued.

it were with his finger to showe they were nothing.

Moreouer they were not onely occupied in accusing and reprouing, and in prouoking the hearers to hate & lothe the same thing, but also when time required so reproued bothe the persons and the matter, that yet neuerthelesse they euermore preached sundry points of holsom doctrin to the instructing, exhorting & comforting of the heares. Yea and S. Paule which should haue a Bishop to holde fast true doctrin and to resist those that speak against the same, dooth also of these things grauely and specially speake and giue in charge writing to Timothe in this sorte.

A measure must be obserued in reprooving

But the Seruaunt of the Lord must not striue, but must bee gentle tovvards all menne, apt to teache, suffering euil men patiently, instructiug them vvith meeknesse that are contrarie minded, prouoking if GOD at any time vvill giue them repentaunce, that they may knovve the trueth, and that they may come to amendment of life from the snare of the Deuil vvhiche are taken of him at his wil.

And

And these precepts of ỹ Apostle ar no let to be obserued by the minister of ỹ word then the other before rehearsed, by whi some vntruly suppose thẽ selues tobe mu ued to the immoderate heat & sharpnes wherby indeed they destroy more thẽ bui

Of such as peruert other mens doctrin.

Moreouer many great Clarks now dayes without any iust cause stir vp gre uous contentiõs, by reason they mistak the sound doctrin of others & so interpre the same otherwise then it is. And so this meanes those quiet men that are g uen to peace, and had rather apply the selues to teaching, reformation of life, an edifying of the Churche: are constraine by force to ceasse from their function an labour (beeing a thing very profitable) an to giue them selues to their defence, whe by it commeth to passe that these men, uen against their willes are wrapped i contentions. But those that kindle thei flames of discord and by that meanes pro uoke vnto war, them that are louers o peace, greatly offend the maiestie of God and those again on the other side are bot before God and man tobe excused, whic stoutly and modestly withstand those in iuryes

They prouoke other to cõtentiõ

turyes and excuse them selues, and so yet
almuch as in them is, do stil prefer peace
before war.

In the primitiue Church of Christe, if there happened any errors or any suspicion of error to arise, they sought the reformatiō and quieting therof far otherwise: to wit, by admonishing, by frendly communication and brotherly conference. And when any manifest proof of suspected opinion was euidently showed forth, they receiued the same, and quietly without gainsaying, yelded them selues, as it may euidently appeer in the reconciliation of Iohn the Bishop of Ancioche, Theodoretus and others of the east, with Cyrillus Alexandrinus. And by this meanes they suffred not one braule to breed of another, neither were their contentions endlesse, neither striued they dispitefully amongst them selues, but handled all things with a godly zeale vnto sound doctrin. But if any had erred and persisted obstinately in his error, then did they admonish al men to beware of him, and to auoid his company, like as Paule bothe taught, and did also him self. And by this meanes all things

How in oldetime they reformed errors

Tit. 3.

in

in the Church were in good state and di
contentions for the moste parte were q C
eted. But the ancient fathers chéefly an
Against whome the fathers of the primitiue church contended. all ages did bend thē selues against th di
which peruerted the soūd doctrin of oth th
and went about to stir vp needlesse cōtro ce
tions in the Church. And those which pr
the primitiue Churche professed one a ch
the same religion of Christ, could not ea ti
ly be stirred to contention amongst the ti
selues lest they should giue occasion then s
vnto their enemies, the Philosophers, v
Idolatrus Prælats, & others of the suttle ge u
tils & Heathen, to reioice, or matter wh n
by they might be cōfirmed in their erro t
But they altogither gaue them selues t
cōcord, cutting of in due times all causes, d
discord & ioinig their forces togither, foug
against the Heathen that were enemi
to the church: wherof Constantinus Ma
nus, very excellently admenished the B
shops, but when they folowed not his co
tel but (without all reconciliation) stro
amongst thē selues, there arose at last ha
of moste lamentable miseryes, to ỹ churc
as the Histories bothe of Arius and Ma
homet do euidently proue.

Then

There ariſeth alſo diuerſe diſcords and diſcentions agongſt the miniſters of the Church, when ſome of them vſe a proper and peculier forme of ſpeaking in expounding matters of Religion and wil binde others to the ſame although they may perceiue that the vſe of thoſe phraſes are not profitable nor commodious in thoſe churches, and if paraduēture other wil not vſe the like as they dow, by and by they thinck thē not only enemies but alſo cry out, and ſay that they are ſeducers, although they vſe not the like, yet as proper and conuenient phraſes for the profit and commoditie of their Churches and aſmuch to the ſubſtance of Religion as the other in their proper and peculier kinde of ſpeche dow.

Some take vpon them a peculier kinde of preaching.

And yet are they ſo contentious that by no meanes they wil be ſatiſfied except that all thoſe thinges may bee receiued wherwith them ſelues are delighted. But amongſt the olde Fathers this rule was euer obſerued, that good faithful and wiſe men ſhould neuer contend about words when they agreed in the ſubſtance of the matter.

But these obstinate men ought to consider how greatly they prouoke the grauous iudgements and dampnations of God against them, whē they stir vp these nedlesse contentions in the Churche, and so diligently kæp and nurish the same. Saint Paule writeth thus to Timothe. Put them in remēbrance of these things,& protest before the Lord that they striue not about woords which is to no profit but to the peruerting of the hearers. Study to showe thy self approoued to God, a woorkman that needeth not to be ashamed, deuiding the woord of trueth aright. But stay prophane and vain bablings,for they shall increace to more vngodlinesse. 2. Tim.2.

In controuersies touching matters of faith no obscener kinde of speech must be vsed.

Sometimes also some vse obscure and doutful woords, as when some contrary opinion or matter in controuersy is to be opened, they vse those woords that may seme to serue on bothe parts, and by that meanes controuersies are not ended but prolonged. But in questions of controuersie, plaine simple woords are to be vsed, whiche haue but one onely true kinde of meaning and cannot haue in them two contrary

contrary menings: wherfore ſith concord ought firmely tobe eſtabliſhed, all darke and doutful wordes are tobe reiected.

And this alſo muſt diligently be obſerued, that diuers diſcords and diſcentions are ſtirred vp amongſt the Miniſters of the Churche, by the mingling of Philoſophy with the holy Scriptures, from the which Paule doth exhort vs. Colloſſ, 2. Furthermore we finde by experiēce that the ſimple doctrin of Chriſte is troubled, obſcured and corrupted by the ſcholemen, as namely by Alexander, Albertus, Thomas Aquinatus, Scotus and others, for that they deriue principles of Religion out of Philoſophy.

Diuinitie & philoſophy may not be mixed.

Origen a man excellently learned, who liued long ago, was paſſingly ſeen in Philoſphy, ſo that he excelled all others as Euſibius teſtifieth, yet was it a greater let then help to him in matters of our Religion. For that which is once poured into vs out of the rumbling ſtremes of Plato, Ariſtole, or any other of the Philoſophers wil not eaſely be made ſilent nor be wēded out of the minde of the learned, neither yet if they drinck afterwards of the

Origen.

ſtil and pleaſant waters of Siloe, can th
haue their true, plain and effectual wo
ing as they ought to haue, for if we ſhou
make the writings of the Apoſtles a
Prophets ſubiect to the rules of Philo
phy and mans eloquence, they would lo
their ſimplicitie, and be obſcured and tro
bled becauſe they cannot ſuffer thoſe pa
ted words. Yet I deny not but that the
ly Scripture which is it ſelf indeed wri
ten in a moſte excellent apt and natura
order, may be interpreted by ſkill and
der of art, ſo it be not wreſted and affecte
of which things alſo the Books of chriſti
an doctrin are written by S. Auguſtine

Arts muſt be learned.

Tertulian one of the ancienſt fathers
a man of excellent learning, in his Book
De preſcriptionibus hæreticorum, affir
meth that all hereſies ſpring from Philo
ſophy, and that Philoſophers are ỹ grand
fathers of hereticks. There is no felow
ſhip betwẽ Athens & Hieruſalem, n
concord betwẽ the Philoſophical ſchole
and the Church: chriſtian doctrin ſpring
eth from Salomons porch, who hath him
ſelf taught vs to ſeeke the Lord in the ſim
plicitie of the hart, for thoſe learned men

which

whiche haue spent all their time in Philosophy, more then in Diuinitie, and do therfore better vnderstand the Philosophicall vain of speaking, then the phrases of the holy Scriptures, iudge these phrases, barbarus, straūge and rude, and therfore neglecting the propertie of the holy Scriptures, they indeuer to wrest them to their owne reasons: and so not onely the holesome and proper sence of the Scriptures perisheth, but also occasions are offered to many and sundry contentions and sharp disputations. But these things may bee auoyded if we do speak or write of those things which are contained in the holy Scripture according to the vse therof, and leaue Philosophy and worldly eloquence out of the church to the schooles of philosophers and Orators, Aristotel and Cicero, and not bring Ethnicks into the house of God.

Some abhorre the holy Scriptures as barbarus.

Philosophi call maner of speaking

But if the phrases of Philosophie and Sophistrie should bee receiued into the Church and there vsed, I pray you what profit should the simple receiue therby? Or I pray you, what profit would the common people take if they should talke

neuer so much of Species, Differentia Relatio, Accidens, Qualitie, Quantitie Causes and such other trifles? In wha place I pray you did the Prophets eue teach any such thing, or once make mo tion of any of these? May they did stud rather to speak plain and simply after th common and knowen sorte, and to shol the things appertaining to God and ou saluation, as clearly & plainly as migh be. Wherfore let vs also study the same for if all men of what estate or conditio so euer they be, would vse the same sim plicitie: it would much auail to the est blishing of the perfet peace and prospe tie of the Church.

Whether it be lawful to vse the testimonies of the heathen.

I am not ignorant that Paule vsed th testimonies of ỳ wise heathen, as of A ratus, Menander, Epimenides & then Saint Iecom gathereth that we may also vse the testimonyes of the Heathen the Church, in matters of Religion, y notwithstanding the doctrin of the chr stian Church is perfet and pure, witho the testimonyes of the Heathen: an Paule hath very seldome and in few pl

en

ces vſed thoſe teſtimonies.

For who ſo vſeth them ouer muche ſhall receiue very little profit therby: for it cannot be that the teſtimonies of the heathen, ſhould haue ſo great force and efficacy as the wordes of the holy Ghoſt.

In deed the olde Fathers haue vſed ſuch teſtimonyes againſt the Heathen for that thoſe heathen men did greatly credit thoſe teſtimonies if happely they might bring them by that meanes to the Church of Chriſte, and knowledge of the veritie. We deny not but that ſuche teſtimonyes haue in times paſt bẽ vſed in the Churche as now alſo they may be, ſo that they be vſed moderately, wiſely and godly.

How thoſe teſtimonies are to be vſed.

But yet for all that the ſimplicitye of the holy Scripture muſt not be included ne mingled with in Philoſophycall reaſons or worldly prattlings, for by that meanes the ſubſtance of our Religion ſhould be altred and darknes & brought into controuerſie.

Neither yet do I condemne the ſtudy of Philoſophy & eloquence ſo y a meaſure

be kept in them and the same be don to a good purpose, and that we abuse them not to vain glory, contentions, brawlings, and the hurt of the Church.

Of such as neuer content them selues with one thing.

Furthermore amongst others this also is a meanes wherby contentions arise and increase, to wit, if learned men content not thē selues with the things that all ready are found and taught simply out of the word of God and which are indeed sufficient to the knowledge of true Religion, and vpright life according to the wil of God, to the obtaining of eternall life, but contrary wise indeuer them selues to the vttermoste of their power, to search and bring forth some new deuise which before hath not bēn herd or seen, and when they haue found it according to their minde, then with laboured eloquence they extol it and as worthy ware preferre it to their hearers. And whosoeuer is content with those things which hetherto hath not bēn misused, but hath rightly bēn vnderstand, & wil not with them buy those new merchandise, and wil not occupy them selues in those new inuentions, they forthwith reproue such.

Diuerse such are now in the Church of England.

and

and ſay they are fooles whiche vnder-ſtand not miſteryes, and ſo go they about with all their power to defēd their owne fantaſies, and ſo more and more they in-force them vpon vs. And by this meanes arise many ſore contentions, betweene the defenders of theſe new deuiſes and the others which cannot ſuffer them ſel-ues to be conſtrained vnto them.

Tertulian a moſte ancient writer, of whome we made mention before, doth in his Book intituled De preſcriptioni-bus, ſhowe that in his time there were certain learned men whiche continually did ſearch the Scriptures, ỳ they might thence bring forth ſome new thing and were wont alwaies to defend them ſel-ues with theſe words of the goſpel. Seek and you ſhall finde. To whome he an-ſwereth. In deed we muſt ſeek, but yet onely thoſe things whiche appertain to our ſaluation, and not ſtraunge things which are nothing neceſſary, but are ra-ther contrary to the Scriptures and rule of our faith. For like as he which hath found that whiche is true and right ceaſ-ſeth from ſeeking, ſo he which cōtinueth

Matth. 7.

Vvhat and how far we may ſeek.

to seek, testifieth by his seeking that he hath not yet found the trueth: for there is an end of seeking, beyond the which we may not passe. For the christian faith is not such whose end cannot be found, so that we should haue need alwaies to seek. And this my opinion is confirmed by the doctrin of the Euangelists and Apostles. For in the end of Saint John his Gospel we read that Christe did many things whiche were not written in the same Book of Saint John, for if they should orderly be written, ỳ world could not contain them. But he saieth these things are written, that ye might beleeue that Jesus is the Christe the sonne of God, and that so beleeuing ye might haue life through his name. John. 20. and 21.

Furthermore Saint Paule in his last Epistle to Timothe (which Epistle he wrot last of all his Epistles) giueth warning to the minister of the church ỳ he continue in those things which hee learned of him, in those things I say, whiche are conteined in holy Scripture, which teacheth perfetly & fully all godlines, that the man of God may be made perfet & perfet 2. Tim. 3.

ly

ly inſtructed to euery good worke. What should wee therefore ſeeke or deſire any more? Yea in the firſt Epiſtle to Timothe the ſame Apoſtle, rebuketh and reproueth them whiche continually ſeeke and moue queſtions, and are euer learning and neuer come to the knowledge of the trueth, to inioy therby a peacible and quiet minde. 1. Tim. 1.

Therfore the miniſters that are contented with theſe, and ſeek the ſimplicitie of doctrin and faith in the holy word of God and cleue not to their owne curioſitie, but flee that odious, endleſſe and curious ſearching, and mix not any ſtraunge thing in word or matter, and are not led with ambition, contention, babling, hatred or vain deſire of excelling and ſetting forth of themſelues, theſe men do not onely without any further ſearch vnderſtand ẏ things that appertain to God and ſo poſſeſſe a quiet & peacible minde, but they are able frutfully to teach other the ſame, & by this menes many ſtrifes, contenciõs & euil words are auoided by menes wherof great offence ariſeth & frõ ẏ which we can no other menes be freed. How we may finde the trueth and inioy a quiet mind.

That it is euen as I haue said: I wil euidently showe by some examples of matters in religion which are in controuersie, about the whiche there are no small contentions betwéen diuerse, so that the by frændship is vtterly dissolued and the one speaketh euil of the other, whiche thing might easly be auoided, if as I said before they would kéep the simple and vsuall forme of speaking contained in holy Scripture, and cast from them the deuises of their owne braines.

A controuercy touching sin.

Some there be that fiercely contend touching sin whether it be a substance or an accident: but what I beseech you nédeth these obscure wordes? For the simple whome they ought to teach what sin is, knowe not what is ment by these wordes substance or accident. I let slip diuerse other suttle questions, whiche are vsed of some also euen in this question. But let vs search the writings of the Prophets and Apostles, what they say of sin, and so let vs learne to followe them and teache as they did.

Psal. 51.

Dauid saith beholde I was begotten in wickednesse, and in sin did my mother

cher conceiue me: and yet Dauid was neither borne nor conceiued in fornication but in lawful matrimony, of which it is thus writte. Mariage is the bed vnde- Heb. 13.
filed, wherfore it is euident that the firſt saying is ſpoken of the nature of man which is euil and ſinful from his conception, and from his mothers wombe. Like as the Lord ſaith vnto Noah, That the Gen. 8.
ſences and thoughts of mans hart are wicked euen from his youth. The whiche thing is yet alſo more plainly expreſſed by Saint Paule writing to the Romains. cap. 5. thus. For as by one man ſin came into the vvorlde, and by ſinne death, ſo death entred into all men, in aſmuch as all haue ſinned. For vnto the time of the Lavv was ſinne in ths vvorld, but ſin is not imputed vvhile there is no lavv. But yet death reigned from Adam to Moſes in thoſe alſo which haue not ſinned after the like maner of the tranſgreſſion of Adam. &c. And yet the ſame Apoſtle in fewer wordes doth diſcribe bothe ſin the corruption of man, and death through ſin, thus ſaying. Ephe. 2.
VVe are all by nature the Children of wrath.

wrath. By these euident grounds of Pro-
phetical and Apostolical doctrin it is
plainly in ỹ church frō the begining that
mans nature was euil and corrupt, euen
from his conception, so ỹ all are borne sin-
ners frō their mothers wombe, neither
knowe what is good and iust, neither are
we willing to do it, neither can we if we
would, like as it is more plainly shewed
by Paule. 1. Cor. 2, Rom. 7.

Originall sin.

This corruption and vilenesse of mans
nature borne togither with vs the olde
Fathers do commonly call it originall
sin, or sin that we haue by inheritance.
And they call it originall, because Dauid
saith In sin my mother conceiued me.
And Paule saith vve are all by nature
the children of vvrath. And they call it
the sin of inheritance because it is writ-
ten by the same Apostle that sinne and
death issued from Adam to all men as it
were by a certain inheritance. From
this corrupt and filthy nature of man: all
wicked motions, cogitations, wordes,
and deeds do arise and flowe. And there-
fore this corruption, although it hath not
broken forth in is called sinne and wicked-

nesse

neſſe whiche maketh vs giltie of Gods wrath, ſo that were it not we were regenerated and lightned by the mercifulneſſe of God, through the operation of his holy Spirit we could neuer come to the kindgome of God, as Chriſt him ſelf doth witneſſe. Iohn. 3. And is not this prophetical and Apoſtolicall doctrine of the primitiue Churche touching ſinne a ſufficient doctrine to teache what, and what maner of thing ſin is? What néedeth therefore theſe ſuttle diſputations and diſtinctions of ſubſtance and Accident?

There is a ſin vnto death and a ſin not vnto death.

Mark I pray you how plainly, manifeſtly and brefely Saint Iohn the Apoſtle & Euangeliſt ſpeaketh touching ſin. There is a ſin vnto death (ſaith he) I ſay not thou ſhouldeſt pray for it. Euery iniquitie is ſin. But there is a ſinne vvvhich is not vnto death. VVeknowe that vvho ſoeuer is borne of God: ſinneth not, but he vvhich is begotten of God keepeth him ſelf and no euil toucheth him. Again, VVhoſo committeth ſin: tranſgreſſeth the lavv, for the trangreſſion of the law is ſin.

Again

Again. VVho so is borne of God an
abideth in him, committeth not sin, b
cause his seed remaineth in him, neith
can he sin for that he is borne of Go
He which committeth sin, is of the de
uil because the Deuil hath sinned fro
the beginning. Also. If vve say vve hav
no sin: vve deceiue our selues, and th
trueth is not in vs. If vve confesse ou
sinnes, he is faithful and iust to forgiu
vs our sinnes, and vvil purge vs fro
all iniquities. If vve say vve haue no
sinned: vve make him a lyer, and h
vvord is not in vs.

The regenerated and not regenerated.

In this Apostolick doctrin, there is n
contrarietie, for from the beginning
the Apostles doctrin out of these wor
the church hath made a differẽce betwe
those which are regenerated by God, an
those which are not. Those which are n
generated are those which beleeue, whic
haue kept the sẽde of the word of God
spirit and faith in their harts. And thei
sin also and breke the Law of God th
rowe the corruptnesse of mans natur
yet they sin not vnto death and damnati-
on. For in somuch as they acknowledg
am

and bewail the vileneſſe of their natures and with true faith ſtedfaſtly beleue that through the blod and death of Jeſus Chriſte their ſinnes are remitted, and that they are not imputed vnto them vnto death, but that the innocencye and righteouſneſſe of Chriſte is imputed vnto them. And becauſe they dayly dye vnto ſin, they are ſaid not to ſin, that is to ſay, not vnto death, that therfore they ſhould be damned. But they which acknowledge not the corruption of their nature, and lament not for the ſame, ar not regenerated of God, they want faith and therefore liue according to the corrupt deſire of the fleſh, and ſo ſet them ſelues wickedly againſt the law of God. Theſe ſin vnto death, and are ſinners, and of the deuil and haue no felowſhip with God.

The faithful then are ſinners alſo, as Saint Johh ſayeth, If we ſay we haue no ſin we deceiue our ſelues. And yet they ſin not, to wit, vnto death, and that becauſe of the faith which is in them as we haue ſaid before. For what ſoeuer is don contrary to the law of God is ſin. &c.

Thus hether vnto wee haue breefely declared

What the minister must do in this controuersie.

declared what the scriptures plainly and simply teach vs touching sin and the nature therof.

Wherefore these ministers of the Church whiche are contented with the simplicitie of the Scriptures, do very wel and according thereunto let them teach those who are committed to their charge and let them not trouble themselues with these curious and suttle disputations but rather let them exhort their auditory to acknowledge their corrupt nature, and so earnestly lamēt this their misery before God, calling for his grace that they beeing regenarated of God by his holy Spirit, may bee made fit thorowe faith, vnto euery good worke whereby togither with the spirit they may be able to fight euen to the last end against the flesh. This doctrin is fruteful & profitable to the hearers, but suttle disputations breede nothing saue doutfulnesse and contentions.

A controuersy touching iustification.

Furthermore there is a great contention amongst many touching our iustification, how men may be deliuered from sin

ſin, and iuſtified before God. In times paſt they did write and ſpeake, ſimply and plainly of this matter: but after that certain curyous fellowes began to handle all things according to their falſe ſuppoſed knowledge, they brought this plain doctrin into queſtion, whether our iuſtification were ſubſtantiall or not.

Alſo that it was not ſufficient to teach that we were iuſtified by faith onely in Chriſte ſith faith is not without workes, and they make workes neceſſary to attain ſaluation, and by this controuerſye the mides of many were amaſed & made weake & doubtful, ſo that they knew not what they ſhould think hærof. And by this meanes (brought into dout) all peace of conſcience was taken from them.

The plaine Apoſtolick doctrin touching iuſtifycation.

How plain and euidently doth the Scriptures intreate of this matter? Paule ſaieth, by the workes of the lawe ſhall no flesh bee iuſtified in the ſight of God: for through the law commeth the knowledge of ſinne: now then without the law is ỹ righteouſneſſe of God made manifeſt approued by ỹ teſtimony of the law

law and the prophets: the righteousnes
I say of God through the faith of Jesu
Christe in all and vpon all that beleeue
For there is no difference of persons, fo
all haue sinned and are destitute of th
glory of God. But they are iustified fre
ly, that is to say, by his grace, by the r
demption made through Christe Jesu
whome God hath set forth tobe the r
consiliation through faith: wherfore w
conclude that man is iustified by fait
without the workes of the law. Rom.

How Abra ham was iustifyed.

And although these wordes of Paul
as touching iustification, be of themse
ues plain and certain, yet neuertheles
as out of a great store he openeth ỳ sam
and confirmeth it by the example of A
braham who is the father of them th
beleeue. And so plainly saith that Abr
ham was iustified by na good worke (a
hee sayeth so lest we might suppose h
spake onely as touching the worke
of the lawe whiche as hee testifie
him self to the Galathians was gim
400. yeres after) but onely by faith
it is written. Abraham beleeued Go
and it was counted vnto him for right
ousnes

ſulneſſe: he addeth hærvnto alſo theſe wordes. But to him that vvorketh, the vvages is not counted by fauoure but by det, but to him that vvorketh not, but beleeueth in him whiche iuſtifieth the vvicked, his faith is counted to him for righteouſneſſe. And yet this man though he work not to obtain iuſtification, yet is he not for all that idle. but worketh.

And leſt any man ſhould ſay that thoſe things which God did to Abrahã appertained not to others, he addeth in th'end of the 4. chapter ſaying. It is not vvritten for him onely that it vvas ſumputed to him, but alſo for vs to whome it ſhal be heerafter imputed, vvhiche beleeue in him, vvho raiſed vp Ieſus our Lord from death, vvho vvas deliuered for our ſinnes, and roſe again for our iuſtification. And I pray you, is not this doctrin of our iuſtification plain and euident inough? What nædeth then ſuch ſuttle and doutful diſputations touching the ſame? Our faith ſhal alſo be imputed vnto vs to iuſtificatiõ as it was to abraham

But if any man deſire a plainer expoſitiõ of this matter, let him heare the ſame Apoſtle A breefer expoſition of iuſtification.

Ephe. 2. postle writing to ỳ Ephesians thus. God hath shovved great riches to the age comming through his mercy tovvard vs in Christ Iesus, For ye are saued only by faith, and that not of your selues it is the gift of God, not of vvorks, lest any man should bost. For vve are his vvorkmanship created in Christe Iesu vnto all good vvorks vvhich God hath prepared for vs to vvalke in.

There are also diuers other testimonies to be alledged, as out of the Galatians which I omit, for that these aforsaid being so cleer & manifest are sufficient. For any man may easely perceiue by them that we ar iustified by no maner of work before God, but onely by grace through faith in Christe Iesus, so that God for the blod sake of Iesus Christe doth not impute to vs our sinnes, but imputeth to vs the obedience & righteousnesse of Christ. Wherfore as faith only receiueth Christ, so he with all his merits appertain onely vnto the faithful, and so he is the health and eternall life, redemption and sanctification. Wherfore iustification cannot rightlier be attributed to any thing then faith, for that faith doth make vs part-

kers of Christe and his merits, whiche Christe onely is our righteousnesse and euerlasting saluation. And herunto also accordeth saying. To him (to wit vnto Christe) do all the prophets and Apostles bear witnesse that all those vvhich beleeue in him shall receiue remission of sinnes through his name. Also Saint Peeter ioyneth ỳ testimonies of bothe the testaments bothe of the Prophets and Apostles, and plainly affirmeth that we receiue bothe remission of sinnes and eternall life by faith. And who dare require any more? Is it not euidently and plainly shewed by these wordes by what meanes man is freed and iustified from sin before God? But where I pray you in all this tretise of iustificatiō are foūd those wordes or phrases, whiche these suttle disputers vse to mingle in the intreating therof, as to call it ỳ substantiall & incleuing iustice and such like termes, wherfore this question or matter which of it self is euident & plain inough, is by ỳ menes of these brablers obscured & called into questiō: wherfore layig aside those straūge & vnknowē speeches: let vs study to folow the sacred and plain speeches of ỳ prophetz & apostles which are more cleer & apt to ỳ purpose.

Of good woorks.

Now that we are not iustified and saued by woorks: is alredy by the testimonyes afore said, sufficiently prooued. And therein also may wee see wherfore good woorks do serue, to wit, that God hath ordained them to the end that suche as are iustified, might be occupyed in them according to the law of God, and as he ordained it from the beginning. Therfore whosoeuer is iustified, is iustified by grace before he hath don any good woork, and that without any deseruing by the onely faith in Christe, that is to say, by Christe him self. For they are not good woorks till he be iustified, and then they help not to finish that matter, because it was finished before, by the merits of Christe. But he whiche is iustified throw grace in Christe, the same is iust and doth iustly, that is to say, hee doth good woorks euen as a good tree bringeth forth good frute. And these kindes of woorks are witnesses of true faith and iustification. But where these signes are not: true faith nor true iustification is not.

And to this end are those sayings of the

the blessed Apostles as of Saint Iames writing that Abraham was iustified by wo:rks and not by faith onely, and that faith is manifestly declared by good wo:rks. Iames. 2. Again, Saint Peeter which biddeth to showe vertue with faith and knowledge with vertue, addeth, For he that hath not these things is blinde and gropeth with his hands. 2. Peter. 1. But the minde of the blessed Apostles is not to make frustrate and voide both the incarnation, death and merits of Chri:ste by these sayings, for if we be iustified and saued by the Law and our wo:rks, Chri:ste is dead in vain as Paule testifieth. Wherfo:re their minde is to teache vs, that good wo:rks make euident vnto vs that faith and iustification is all ready come befo:re: and therfo:re in that they say we are iustified by wo:rks: their meaning is that those good wo:rks declare o:r testifie.

The doctrin of Iames and Peeter touching good wo:rks.

Gal. 2. 5.

Furthermo:re when Paule sawe and red these kindes of writings, he was not by and by angry breking fo:rth with accusations against Iames and Peeter, saying that they peruerted the Gospell of

The apostles did not contẽd about good wo:rks.

Christe attributing to little to faith, and to much to works: for look what Peter or James hath writē as touching works, Paule him self in his Epistles hath written the same. Furthermore in the coūcel held at Ierusalem, the Apostles meeting there togither concluded vpon the doctrin of iustification, that we were iustified only by grace through faith in Christe, and that we were not purged, saued or made righteous by the law or works, yea and Peter, Iames, Iohn, Paule and Barnabas, gaue hands eche to other in token of societie, & also wrot letters as touching the same thing, as blessed Luke hath diligently written it. Act. 15. and is of vs expounded in an other place. And that whiche was there concluded: all the Apostles and holy fathers haue obserued with one consent, without any controuersie euen vnto their blessed deathes.

Gal. 2.

Wherfore when some of the ministers of this our age doo plain and manifestly confesse that we are iustified and purged from sinne and that onely by grace thorow faith in Christe, and not by any good

The controuercy agreed.

works

wꝛks oꝛ merits of our owne, yet they teach that good wꝛks must necessarily follow faith, and are to be don of the faithful, and that we may not bost of faith only, but rather showe the same by good wꝛks. Others therfoꝛe do vniustly and without cause so furiously cry out against them, saying that these men deny God and ouerthꝛowe the Gospel.

But they should rather kæp that mutuall peace, which the afoꝛe named Apostles did vse amongst them selues. Foꝛ indæd to tel the trueth, there ar many lewd and light fellowes, which prate of faith, yet are faithlesse, and beléeue not with the hart, and of such speaketh Paule, and reprœueth them that say they knowe God and yet deny him with their dæds, beeing abhominable, vnruly, and reprobate to euery good vvork. Tit. 1.

A contention touching the diuinitie and humanitie of Christe.

Also there are rayled moꝛe wicked and hurtful contentions and discoꝛds in the Churche touching the deuine and humain nature of our Saueour Jesus Chꝛiste, of which the Scripture doth also so plainly and euidently instruct vs

that he whiche will hear and beleeue the same worde, may quickly flee those barbarous and intricate disputations, and stop his eares from those manifest and abhominable blasphemyes. For the holy Prophets & Apostels do testifie so plain and euidently touching the true diuinitie of our Sauiour Iesus Christe that he is very God, and the eternall and onely begotten sonne of God, that nothing can be more plain or euidently expressed.

Esay. 45. And God in Esai the Prophet saith. I am the Lord, and there is no God beesides me. There is no God iust and sauing, but I. Therfore sith God is the only Sauiour, and Iesus Christ our Sauiour, whome not onely the Angel. Mat. 1. Luke. 2. but also the whole Scripture nameth a Sauiour, it is manifestly proued that he is very true God, with his heauenly Father. But if he were not God he could not be a Sauiour and so our faith should be in vaine. Therfore all those who deny the diuinitie of Christe: go about to subuert our faith and bring man into eternall death and damnation. For wee cannot be deliuered from the same, but

but onely by our Sauiour Iesus Christe.

Also the Lord in the 35. chapter of Esay sayeth, Speak vnto those that are fearful. Be ye strong, fear not, beholde your God commeth vvith vengeance, euen God vvith recompence, hee wil come and he vvil saue you.

That this is spoken of Christe who is very God, and came into the worlde to make satisfaction and to saue, may easely and plainly be gathered by the words which immediatly folowe. Then shall the blinde see, and the deaf hear, then shall the lame man leap and the tung of the dum shall sing. &c. And he which wil confer these things which are written in ỹ Euangelists, touching our Saue. our Iesꝰ Christ with these, shall finde all these to be fulfilled in the comming of Christ the sauiour. Wherfore Christe is God whom Esay did so euidently before set forth vnto vs.

Also Esay in the 7. chapter writeth that the Messiah, Christe and Lord should be borne of a virgin and be called Emanuel which signifieth God with vs. Again in the 9. chapter he sayeth a Childe shalbe

borne

borne for vs, & a sonne is giuen vnto vs, the power is vpon his shoulders, and his name shalbe called wunderful, the counseler, the mightie God, the euerlasting father, and prince of peace, and the increase of his gouernment, & peace shalbe without end, vpon the throne of Dauid and vpon his kingdome. &c. And therfore Dauid long before Esay, called the Lord Iesus Christe bothe his Sonne & his Lord. Of which Christe him self speaketh. Mat. 22. Micheah in his 5 chap. doth forsel that Christe the prince and captain of his people, should be borne at Bethlem. Yet notwithstanding his going forth or beginning: is from euerlasting. For the same cause Ieremy nameth him ỹ seed, sute, or rod of Dauid and also calleth him ỹ Lord and liuing God, and our righteousnesse, when as notwithstanding we know that God is our righteousnesse, wherfore of necessitie we must conclude that Christe is very God.

John the Euangelist testifyeth of the diuinity of Christe.

But aboue all other S. Iohn the Euangelist writeth moste euidently touching the diuinitie of Christe, because in his time there arose certain detestable he-

reticks

rſteck?, which contrary to the true & plain doctrin of the Prophets and Apoſtles began to deny and impugne the diuinitie of Chriſte, & other ſome had euil opinions touching his humanitie. And thus we ſee how ſone euen while the Apoſtles yet liued: the Deuil began to ſprincle his deadly poyſon in the Church. Againſt theſe therfore S. Iohn manifeſtly ſetteth forth the true chriſtian doctrin in theſe word?. In the beginning was the word and the vvord vvas vvith God, and that vvord vvas God and he vvas in the beginning vvith God. And he ſaieth moreouer. That all things vvere made by this vvord, and that there was no creature which was not created by this word, and therfore himſelf was not created but was the creator of all things. And ỹ this word is the life & light of men which quickneth and lightneth all men. And leſt any man might by this terme word: vnderſtand any other then Ieſus Chriſte the ſonne of God, he proceedeth and openeth his owne meaning, and ſayeth the ſame word was made fleſh, that is to ſay, very man and dwelt amongſt vs, and

we

we did see his glory as the glory of the only begotten Sonne of the father, ful of grace and trueth.

The testimony of Iohn baptist touchig Christes ciuinitie.

Also the same Euangelist writeth of Iohn the fore runner of Christe thus. Then Iohn witnesseth of him saying, I beheld the spirit descending as a Doue from Heauen vvhich remained vpon him, and I knew him not, but he which set me to baptise with water, said vnto me, vpon vvhom thou shalt see the spirit descending & remaining vpon him, he it is vvhich baptiseth vvith the holy Ghost, I therfore savv and doo testifie that this is the sonne of God. Again in the iij. Chapter of the same Gospel Iohn the baptist testifyeth, that Iesus Christe is the true Messiah whom God hath sent into this world, which is also omnipotent and onely quickneth. And in the same third chapter, the Lord many times calleth him self the only begotten Sonne of the Father.

Furthermore in the v. chapter Christ affirmeth that he hath like power and working with the father saying. My father yet vvoorketh and I vvoork also.

The

The Iewes of that time so vnderstood these words as hee did make him self equall with God, for Iohn addeth these words. Therfore the Ievves sent the rather to kil him, because he said God vvas his father making him self equall vvith God. By these words of the Euangelist it is proued that Christe is of like substance to his father, & of the very same substance with his father, whiche thing about 1200. yeers past, there were some not so learned as froward and peruerse, which did deny saying, that it was not so written in any place of the holy Scripture, when as notwithstanding the very same thing which the godly then affirmed touching the equalitie of Christe in substance with his father did nothing differ from that which Saint Iohn saith, to wit, that he made him self equall with God. Moreouer Paule to the Hebrues saieth, that Christe is the Sonne of God the brightnesse of his glory and the Image of his substance. And he calleth him not only ỹ image or figure, but the expres Image of his substãce whõ also ỹ Angels do honour. Also Zacharia. 13. cap. writeth thus

The sonne is of equall substance with the father.

thus. Arise O sword vpon my shepherd and vpon the man that is my fellovv, saith the Lord of hostes. Strike the shepheard and the sheep shalbe scattered.

And Christe bringeth in those wordes. Mat. 26, and affirmeth that they are writen of him. Wherfore let vs seek none other testimony then this. For in this place of the Prophet which I haue alleaged: God the Father calleth Christe Gnamithi, which signifieth my felowe or equall. The 70. interpreters interpret it. Upon the man his Citizen. Theodotius, Upon the man his neighbour. Saint Ierom, Upon the man cleauing vnto me. But other some since haue more manifestly translated it. Upon the man my fellow or equall. Also these translations do teache that our Lord Jesus Christe is of one substance with the father as the heuenly father him self testifyeth, who also gaue the second time testimony to him by these wordes, as in the Gospel appereth saying. This is my beloued sonne in vvhome I am vvel pleased, &c, Mat. 3. and 17. Wherfore these testimonyes of the Prophets, Apostles and Euange-

lists

liſts, we ought a great deale rather to cre
dit thē the vain & blaſphemous trifles of
Arrius, Seruetus and others. Chriſte ſai-
eth in the 6. of Iohn. This is the vvork of
God, that you beleeue in him vvhome
he hath ſent. and this is the vvil of him
that ſent me, that euery one vvhich ſe-
eth the ſonne aud beleueth in him: hath
eternall life, and I wil raiſe him vp at
the laſt day. I am that bread of life whi-
che deſcended frō Heauen. Verely, ve
rely I ſay vnto you, he vvhich beleueth
in me hath eternall life. And Peter hea
ring the wordes of Chriſte, pronoūceth
this excellent confeſſion and foūdation of
our faith ſaying. Thou haſte the vvords
of eternall life, and vve beleeue and
knovv that thou art Chriſte that ſonne
of the liuing God. Again the Lord ſaith
in the 8. of Ioh. before Abrahā was I am,
which wout all dout, he ſpake of his di-
uinitie, & not of the humain nature. Alſo
in the 9. chap. of ỳ ſame Euangeliſt, whē
Chriſt aſked ỳ blinde man whom he had
reſtored to ſight ſayig. Beleeueſt thou in
the ſōne of God? & he anſwered & ſaid, Chriſte is adored.
vvho is he (O Lord) that I might beleue
in him? Ieſus ſaid vnto him thou haſt

ſeen him, and he vvhich talketh vvith thee, the ſame is he, & he ſaid I beleeue Lord and he vvorshipped him.

Likewiſe the Apoſtles worſhiped Chriſt aſcending into Heauen. Luke. 24. And Iohn 10. chap. Ieſus did ſo euidently and plainly affirm that he was the true ſonne of God, that euen the Iewes did eaſely perceiue it, who vnderſtood the wordes of Chriſte better then the Arians or Seruetians, for they took vp ſtones to haue ſtoned him, becauſe ſay they, thou ſpeakeſt blaſphemy, for thou beeing a man makeſt thy ſelf God. But againſt theſe the Lord did euidently proue his diuinitie as in the end of the Chapter it may appear. And Eſay beholding the maieſtie of God ſitting vpon a throne: propheſied of the great blindeneſſe of the Iewes. But Iohn reciting ỹ wordes of that propheſie. cap. 12. addeth ſaying. Eſaias ſpake theſe woords vvhen he ſee the glory of him and ſpake of him, that is to ſay of our Lord Ieſus Chriſte, for within a little after he ſayeth. But many of the Rulers alſo beleeued in him, that is to ſay in Chriſte.

And

And afterward in the 14. of Iohn, Chriſt ſaith to his diſciples. Let not your harts be troubled, beleeue in GOD and beleeue in me. And again in the 17. he ſayeth. This is eternall life that they knovv thee to be the only and true God, and Ieſus Chriſte vvhome thou haſt ſent

We muſt beleeue in none but in God.

Alſo in the ſame chapter he ſayth. Now therfore O father glorifie thou me with the ſame glory vvhich I had vvith thee before the world was made. And Thomas falling proſtrate before Chriſte cryeth. My Lord & my God. Finally Ioh. ſo finiſheth his Goſpel, that he layeth this to be the concluſion and the ground of the whole hiſtory of the goſpel which he had written, that is, that we might beleeue that Ieſus Chriſte is the Sonne of God, and ſo beleeuing we may haue euerlaſting life.

And Paule doth no leſſe euidently teſtifie of the diuinitie of Chriſte, vnto the Romains. 9. ſaying. Chriſte concerning the flesh, that is to ſay, concerning his humain nature came of the fathers, and yet is God aboue all things bleſſed for euer. Furthermore he witneſſeth ye ſame

in diuerse other places of his epistles, but chefely 1.Cor.8.Coll. 1. and Heb.1.And last of all Saint Iohn the Euangelist taketh away all scrupulositie and doutfulnesse herof writing thus. But vve know that the Sonne of God came and gaue vnto vs a minde that vve should knowe him vvhich is true, and vve are in that trueth,euen in Iesus Christ his sonne,he is true God and euerlasting life. Now sith we haue brought so many euident testimonyes of the diuinitie of Christe,let any man say whether I spake not the trueth at the first when I said that the diuinitie of Christe could euidently be proued by the word of God, so that nothing can be more plainly desired.And therfore let vs in no wise harken to those triflers which deuise and take vp suche intricate disputations, to the troubling of plain and simple men.

Christe is God and eternall life.

Now by this kinde of doctrin which hetherunto we haue expounded:there is not as some scoffing merchãt obiect against vs,taught two Gods,to wit,one which is the father of our Lord Iesus, and th'other Iesv Christe the sonne of God: yea and so ad

God is one substance & is not deuided into iij. Gods.

ad héerunto the third, to wit, ẏ holy ghost, for God is a substance which by no meanes can be deuided or parted in sunder.

And he is one onely and euerlasting God, who hath reueled him self in his word (which we beléeue, and wherwith we content our selues) and therin he nameth him self, the Father, the Sonne, and the holy Ghost, which are indéed distincted the one from the other, and yet are they but one God: for the same scripture wherby the maiestie of God is made manifest vnto vs, dooth plainly teach that the Sonne is not seperated or deuided from the Father, but that hee is of the same nature with him, as Saint Iohn hath taught vs, as before I haue recited saying. In the beginning vvas the vvoord and the vvoord vvas with God, and that vvoord vvas GOD.

Marke héere that he sayeth the word was with God, and that the word was God. For although the word was with God, yet was that word God or God was that word.

Also in the 10. of Iohn, Christe sayeth. I and the Father am one thing.

And he speaketh not of the vnitie or consent of the wil and mindes, but of the vnitie of the substance, power & maiestie, for he wil proue that none hath power to take away his sheep out of his hands and therfore vseth this reason. No man hath power to take thē out of my fathers hād for he is aboue all, therfore no man can take thē out of my hand, because I and the father am one, therfore I haue like power to defend my sheep. And yet he speaketh more plaily to Philip saying. Ioh 14. Philip he vvhich seeth me seeth the father. Dost thou not beleeue that I am in the father and the father in me? Diuerse like sentences there are also to this same effect in the same place.

Also to the same end are the wordes of the Lord Iohn 8. in the whiche he affirmeth that he proceeded and came from the father & calleth him self ỹ light of the world. For like as laigh or brightnesse or heat proceed from the globe of ỹ Sun, neither yet are seperated from the Sun, so also the sonne is not seperated from the father, neither the holy Ghost from the father and the Sonne. And as touching

John. 14.
John. 15.

th

the holy Ghoſt, Chriſte ſpeaketh plainly thus. The comforter euen the holy ſpirit vvhich the Father ſhall ſend iu my name he ſhall teach you all things. Again. When the comforter ſhall come vvhiche I vvil ſend vnto you from the father, euen that ſpirit of trueth vvhich proceedeth from the father he ſhall teſtifie of me. Again. That ſpirit of trueth ſhall glorifie me, becauſe he ſhal receiue of me that vvhich he ſhall tel you. All that my father hath is mine, for I haue ſaid he ſhall receiue it of me, vvhich he ſhall ſhovv vnto you. Wherfore it is euident that the Father, the Sonne and the holy Ghoſt, be one God in one onely vndeuided ſubſtance of Godhed. For as in one Sun, thre diſtinct things are euidētly ſeen, that is to ſay. The body of the Sun from the which light or brightneſſe doth proceed, and from them both heat: and yet notwithſtanding there are not iij. Sunnes but one whole & vndeuided ſun, neither yet doth this vnitie let wherby theſe thre things ſhould not be diſtincted, ſo that eche haue his owne propertie, for the body of the Sun is not the light, neither

John. 16.

A ſimilitud

neither is the heat of the body nor the light: euen so the vnitie of the diuine substance doth not make that the Father hath bene incarnate or dead for vs, or that the Sonne is the Father, or the holy Ghost the Sonne or the Father.

For the Scripture doth manifestly distinct them, and attributeth to eche of them his propertie. The Father sendeth the Sonne into this worlde. The Sonne is sent into this worlde and is made man in the Virgins wombe, dyeth on the Crosse, commendeth his soule to the Father, he doth and speaketh those things whiche in the Historye of the Euangelists are mentioned of him. The holy Ghost proceedeth from the father and the sonne, as we haue all redy shewed by the worde of Christe, and he hath those propertyes which are attributed to him in the worde of God.

The properties of the persons in one Godhed doth not be confounded.

But there was in times past certain curious searchers (of which there are no small number in this our age) which did confound the properties of the father, the sonne and the holy Ghost, which also receiued a iust rewarde, euen the sting and tor-

ſorment of conſcience, ſo that at the laſt they knew not what they ſhould thinck. Theſe would not be contented with the ſimple and plain ſpæch (as often it happeneth) for wheras the olde fathers after the Apoſtles time vſed certain termes agreeing to the holy Scripture for the explicating of this matter as Trinitie, Vnity, Perſon, and the diſtinction and propertie of perſons, they altogither refuſed theſe (as many do in this our age) which wold knowe more then God had reueled vnto thē by his word, for God hath made himſelf manifeſt vnto vs as we haue declared before & heer more plainly wil ſhowe, to wit. Firſt that there is one God in ſubſtance as theſe words do manifeſtly declare when he ſayeth. Heare O Iſarel the Lord thy God is one God, which words Chriſte bringeth in Mark the xij.

Secondly this one God hath reueled him ſelf tobe diſtincted into thræe perſons, to wit, the Father, the Sonne and the holy Ghoſt, whiche Dauid confirmeth Pſal. 33. ſaying. By the vvoord of God were the heauens made, & by the breth of his mouth the hoſt of them.

Also the Lord him self euidently commaundeth to baptise in the name of the father, of the sonne, and of the holy ghost. And as we are baptized, so we ought to beleeue, like as the articles of the christian faith, or our Creed doth teach vs to beleeue. And to ascend to a further reuelation and knowledge, it is but the curious and foolishnesse of man, and also disobedience and ingratitude, and therfore a wicked thing.

Consider what chaunced to Moyses and what answere he had of God when he desired to see him euen as he is in glory: the answere was made vnto him. Thou shalt not see my face, for no man shall see me and liue. But when we shalbe deliuered from this corruption, then shall we see God euen as he is, as Iohn testifieth. In this present life certain signes and shewes are giuen to Moses, with the which bothe he and eche man els must content him self. And these are at large set forth Exod. 33. and 34. That which remaineth to be seen, we must wait for it vntil we come to y place where we shall beholde him perfectly, and in the meane time

time let vs beholde him with the eyes of faith, as we are ſufficiently taught by his holy woꝛd. Remember the woꝛds of the wiſe man ſaying, Search not for things paſt thy capacitie and things to mightie for the, thou shalt not ſearch, but vvhat God hath commaunded thee think on them. It is not neceſſary for thee to ſee thoſe things vvhich are hid frō thine eyes Eccleſiaſticus. 3. And this ſerueth foꝛ the peace of conſcience and publique quiet in the Church of Chriſte which otherwiſe by the curious and rash ſearching of vnquiet ſpirits is troubled and at the laſt quite ouerthꝛown.

Of Chriſtes humanitie.

Moꝛeouer holy Scriptures ſpeake of the incarnation of Chriſte, with no leſſe ſimplicitie and plainneſſe: foꝛ they manifeſtly teache that he tooke very mans nature of the body of the bleſſed virgin Mary, and in all things was like vnto vs, ſin onely excepted, and that he was boꝛne true God & true man. And therfoꝛe he is called in bothe the Teſtaments the fruite of the wombe of Dauid and Mary. Of this Paule euidently teſtifieth. Philip. 2. Heb. 2. And S. Iohn teſtifieth ſaying the

The vvord vvas made flesh: not that the diuinitie was turned and chaunged into the humain nature, but the Sonne of God tok (for Paule vseth the same word) true humain flesh, that is to say, mans body and soule, and ioyned this humain nature to him self into one person, or in the vnitie of person, as the olde Fathers call it, that these two things, true God and true man might be one Christe our mediator and redeemer, so that eche nature might be in one euen in Christe, & kepe his propertie wholly and vnconfused.

And therfore Paule saith, that he preacheth the Gospell of the Sonne of God vvhiche was borne of the seede of Dauid according to the flesh, and was declared to be the Sonne of God in power &c. Rom. 1. Peeter sayeth That Christe suffred for vs in the flesh. And Christe him self sayeth that he was called of Dauid bothe his Sonne and his Lord. And Micha writeth saying, That he vvhiche is borne in Bethlehem, his beginning is from euerlasting, that is to say, The Messiah, is bothe true God and man.

And truely by the glorification and ascention

ention vnto the right hand of God (whi- The glorify
he folowed his paſſion) the humain na- ing of Chriſtes body ta
ture was in deed glorified but yet not ta- keth not a
ken away or turned into the nature of way his hu-
God, or confuſedly mingled the one with main nature
the other. For the Lord him ſelf witneſ-
eth that the Sonne of man ſhall come to
iudge bothe the quick and the dead, and
that thoſe which wounded him, ſhall be-
holde him euen as they wounded him.

And bleſſed Stephen beheld the Lord Act. 7.
at the right hand of God in the heauens
hauing the very ſame humain body wher
with he aſcended into heauen and ſitteth
on the right hand of God.

For if the Lord Chriſte ſhould haue
put from him the veritie of his humain
body and not retained a naturall body
then that indiſſoluble band of the vnitie
of the perſon ſhould be broken, and then
there ſhould be preached but onely half a
Chriſte as he which were onely God and
not man.

But our faith beholdeth and leaneth
vnto him which remaineth and abideth
very God and very manne euen Ieſus
Chriſte.

Further-

Furthermore his true flesh sitting at the right hand of God bringeth vs this consolation, to wit, that it shall come to passe that our flesh shalbe rayseo from the dead and be taken into eternall felicitie.

Wherfore those troublesome disputations of certain whiche begin to write and teach in this our age that all the glory of the diuine maiestie of Christe is effused & poured into the humain nature so that as the diuinitie, so the humanitie is present euery where and therby they take away the propertie of the humaine nature in Christe, renuing that filthy opinion of the Eutichians which long agone was condemned,

The plain and euident iudgment of the Scriptures touching the heauens of the blessed.

This pernitious doctrin of them that maintain the body of Christe tobe in euery place hath also brought into the Church another monstrous opinion neuer hear to fore heard of amongst ỹ Christians, to wit, that the heauen is euery where, and that there is no certain place appointed for the godly. Wherfore if the heauens be also euery where, so as they are not onely aboue but also in the earth beneath, yea euery where, then must it come

come to paſſe by this vbiquitie that the very deuils be in the Heauens also &c. But the doctrin of Chriſte and of the Apoſtles, as also the Catholick & true faith, whiche euer yet hath bæn allowed and confeſſed in the Churche doth plainly ouerthrowe that opinion. For yet hetherunto it hath bæn truly belæued by the word of God that the Heauen is a place ordained of God for the bleſſed, for aboue the ſight of thoſe heauens whiche wee now beholde and diſtincted from them, and far diſtant from the Earth and therefore muche farther (as Saint Luke writeth 16.) diſtant from hel, where the deuil and damned doo liue, who haue no parte in the Heauenly habitation of the bleſſed. Chriſte, who beſt of all knew what and where heauen was, calleth it the place and houſe of his Father. Iohn. 14. Furthermore in the hiſtory of Chriſtes aſcentiõ it is by euident reaſons ſhowed that he aſcended farre aboue the Clouds and ſight of the Skyes and was receiued into the Heauen the place of all the bleſſed like as it manifeſtly appeareth in the Goſpel, in the Acts of the Apoſtles & diuers other places of the

Apoſtles

Apostles writing, as also expressed in the articles of our Creed. And frō this heauen in true humain nature shall the Lord cōe again (for they shall see him whome they haue wounded) and shall descend in the cloudes to iudge both the quick & the dead, and this iudgemēt beeing finished: he shal take the faithful bothe in body and soule with him into ỹ heuē on high the place of the blessed as Paule euidētly teacheth by the words of the Lord. 1. Thess. 4. and Philip. 3. Wherfore let bothe the minister and his auditory be contented with this cleer certain simple and comfortable doctrin and rest in it and shake of those vain trifles of the vbiquitie of heauē: yea let this cōtrouersie be an example to teach vs ỹ these vnhappy brawles which breed so great offēce in ỹ church of christe, may easely be removed if we can content our selues with the trueth and simplicitie of the holy Scriptures. For therby we shall so fully & perfectly be taught that we shall haue no need of any straunge proude and contentious disputations.

Controuersy about the Lords Supper.

Likewise there hath been sharp disputations aboue these 47. yeares touching Sacraments

acraments, and cheefely about the holy
upper of our Lord Jeſus Chriſte. For
ne parte teacheth that the Supper of the
ord is not a bare ſigne, ſignificatiō and
mmemoration of Chriſte, by the which
t onely his body and blood is ſignified
nd kept in memory, but that Chriſt him
lf is preſent at his Supper, and that his
ue body and true blood is giuen and re-
ued togither with the bread and wine,
t onely of the beléeuers, but alſo of the
beléeuers and vnworthy.

The other parte teacheth that the Sup
r of the Lord is a ſigne indéed, or a ſig-
fication and commemoration of the bo-
and blood or paſſion of Jeſus Chriſte:
d yet it is not a naked or bare ſigne,
t a Sacrament or ſacred pledge of the
uine grace and gifts of Chriſte, neither
it an vneffectuall, fained or vnfrutefull
mmemoration, but by the Spirit and
ue faith it is an effectuall and holſome
mmemoration of the Paſſion of
riſte, and the Lord him ſelfe is pre-
nt at the Supper to the faithfull, for
herwiſe were it not the Supper of the
rd.

And

And there is not onely bread and wine receiued in this supper as they do eat and drink in common Suppers, but the true body and blood of Christe is receiued to life eternall and that of the faithful onely and not of the vnfaithful and vnworthy, which receiue the Bread and the Cup of the Lord to their iudgement. Also that the faithful do giue thanks to God, and that they are mutually knit togither in one body vnder one hed euen Christ, and that by this action they professe their faith as hetherto it hath bēn the maner in the church of Christe, either to teach or write concerning this matter. Wherfore if this plain order had bēne obserued, there had bēn no discord in the Churche about the supper of the Lord. But because certain new termes and Philosophicall additions or rather Sophisticall, began to be mixed by little and little vnder the Pope with his simplicitie, yea and because some at this day not beeing contented with the olde simple plainnesse, and stoutly retaining the forsaid new deuises, are raised odious and vehement contentions contray to the true nature of the

Sacraments

ſacraments whome God did ordain to nuriſh peace and loue, and not to kindle diſcord, contention and hatred. For if they of whome I firſt ſpake muſt open to vs the maner of the preſence of Chriſte in his Supper and of the Partaking of his fleſh and blood: they anſwere that Chriſte is bothe preſent and receiued in the Supper ſubſtancially, corporally and with the very mouth, that is to ſay, his body is eaten with the mouth euen of the vnfaithful, and that becauſe the Lord ſaid Take ye, eat ye, this is my body, this is my blood. For ſay they, theſe words are ſubſtanciall and effectuall, and therfore they ought to be vnderſtand ſimply and according to the very letter and words them ſelues. But the other ſay that by this meanes there is added to the plaine word of God, a ſtraunge and papiſticall ſoſe, contrary to the nature of the Sacraments, founded and ordayned by the Popes law. Diſtinct. ſecunda, de conſecra. Ego Berengarius. &c. For the Lord ſay they) in his laſt Supper, as it is knowen to all men, inſtituted a certain action or maner of doing, which might be an

The maner of Chriſtes preſēce and how he is eaten.

admonytion, exercise, and commemoratiõ (for thus he plainly sayeth. Doo this in remembrance of me) and an holy signe or Sacrament of that thing, which the Lord once finished on the Crosse, so that it neither may nor can be doon again: to wit, that he gaue his body to death for vs, and shed his blood for the washing away of our sinnes, and so once sacrificed him self vnto God. Wherfore touching this his commemoration & holy sacramẽt he hath spoken Sacramentally: for this is a sacramentall kinde of speaking and euermore vsed in the Churche, as appéreth by many examples of bothe the Testaments where the names of the things signified, are attributed and giuen to the signes.

For Circumcision is expressly called the couenaunt of God, and ỳ Paschal lamb is called the Passouer, yea, the sacrifices are called sin, sanctification and clensing of sinnes, and Baptisme is called the fountain of regeneratiõ and clensing. &c. And yet was there neuer any man in the primitiue Churche that contenciously defen-

ded

ed or ſaid that any of theſe were ſubſtan-
ially the thing it ſelf which they were na
ied for. In like maner the Lord in his
pper called the Bread & wine his body
nd blood, beeing in very deed but ỹ ſignes
nd Sacraments of his true body and
lood.

And the Scriptures do thus ſpeake of
acraments, to the end that we might
ot cleue only to the outward ſignes: but
heefely to the things ſignified, and that
we may knowe that thoſe whiche receiue
he Sacraments by true faith according
o the inſtitutions of God, are alſo made
artakers of the things ſignified: and by
his meanes we receiue it holſomly and
rutefully vnto eternall life, that is when
we receiue the ſame ſpiritually by faith,
nd not carnally, corporally and with
he chawing of mouth.

After this ſorte therfore is our Lord
eſus Chriſte preſent in his Supper, and
o is his fleſhe and blood eaten in very
eed vnto eternall life.

But becauſe that the vnfaithfull
aue not eternall life it followeth that

they receiue not the body and blod of Christe, whiche beeing receiued giueth euerlasting life, they therfore receiue the Sacrament onely of the body and blod of Christe to their condemnation as Saint Paule writeth and that because of their vnbeleef wherby they ar made vnworthy

The Lord him self in the 6. of Iohn expoundeth this matter, where he first teacheth that his flesh & his blod (and not any other thing els) is the only very true meat and drinck vnto euerlasting life. And therfore who soeuer will haue eternall life, must eat and drinck his body and blod. Furthermore he euidently sheweth how his very body and blod is eaten and drunck. For he sayeth. I am that bread of life, he that commeth vnto me shall neuer hunger, & he that beleeueth in me shall neuer more thirst. Wherfore to eat and drinck is nothing els as Christe expoundeth it, but to beleeue. Again when the Capernaits vnderstood his words of eating and drincking his flesh and blod corporally and carnally, that is, that they should eat his flesh and drinck his blod with their mouth and teeth, he willing

The Lord him self expoundeth his controuersy.

willing to remoue this erroꝛ from their mindes, expoundeth his owne meaning in theſe woꝛdꝛ. The flesh (to wit fleſhly eaten as they tok it) profiteth nothing, it is the Spirit that quickneth, for the vvoords vvhiche I ſpeake vnto you are ſpirit and life. Wherfoꝛe it ſoloweth that his very fleſh and very blod muſt be eaten and dꝛunck ſpiritually by faith.

But in his laſt ſupper the Loꝛd ſpeaketh of none other fleſh and blod then that whiche hee ſpake of befoꝛe in the 6. of Iohn, becauſe indeed he hath none other humain body but one, the which both befoꝛe his Supper and afterwarde at his Supper was euermoꝛe all one.

Moꝛeouer Saint Auguſtine lib. 3. de conſenſu Euangeliſtarum. cap. 1. doth plainly affirme that Saint Iohn the Euangeliſt did not make mention of the body and blod of the Loꝛd in the laſt Supper as the other euangeliſts haue dꝛon, foꝛ that the Loꝛd him ſelf in an other place, (to wit in the 6 of Iohn) hath at large expounded the ſame. Wherfoꝛe, although the Loꝛd in his laſt ſupper did ad an outwarde ſigne foꝛ a remembꝛance, vnto

his body and blod, yet can it not be receiued any other way vnto saluation thē by that which he hath al redy declared in the 6. of Ioh. This also is tobe considered that sacraments are signes or as Paule sayeth seales of the righteousnesse of faith which are added to regeneration and iustificatiō beeing the principall parte, and sum of the gospel touching faith in Christ, & therfore they are somwhat inferiour to the gospel, for so Paule saith ỹ he was sent not to baptise but to preach the gospel. And therfore euen all they which be vnder ỹ Pope him selfe confesse with one consent that the gospel is of more valure thē the sacramentz, for what resonable man at any time hath contended saying, that regeneration and iustification cannot be effectually & true, except it be substātiall, that is to say, that those which be regenerated by the Spirit and iustified by faith in Christe, are not regenerate & iustified, except they haue in them the whole body and flesh of Christe substancially and corporally? Why then should wee attribute more to the signes (which are indēd inferior to the doctrine of faith) then to the Gospell and doctrine

Sacramēts are the seales of the righteousnes of faith

of

of faith it ſelf: for man is regenerat by the ſpirit of God & iuſtified by faith in Chriſt (as Nicodemus, Cornelius and the Eunuch of Quéne Candace are exampies) although in this regeneration and iuſtification he hath not in him ſelf the Lord corporally and carnally. And cannot he receiue the ſigne profitably by faith and the ſpirit except he eat & drink the body and blood corporally and with the bodyly mouth?

And as touching the true body and blood of the Lord (of the which bread & wine in the holy ſupper of the Lord are ſacramẽts and pledges) not onley the ſcriptures but alſo the articles of our faith teache vs, that our Lord Jeſus Chriſte hath a true humain body, with the which he did ſit at the table with his diſciples, and wherof he ſaid. Take ye, eate ye, this is my body And ſith they did not eate that ſame body corporally: it muſt of neceſſitie followe that theſe words. where the very body of Chriſtis

Take ye, eate ye, this is my body, are not to be vnderſtand according to the very letter, but that they haue a ſpirituall and not a corporall meaning,

For with the same body he arose from the table and went forth with his Disciples into the Mount Oliuet, and the next day was crucified dead and buryed with the very same body he ascended into heauen, and is now therfore no more with the same hèr in Earth, but is in Heauen, as he plainly taught by the Sermon whiche he made at his last supper, which words so manifest and so often repeated, ought tobe of no lesse authority and waight then these, This is my body. Wherfore that which the Papists ad, saying, substancially and corporally, is a certain glose manifestly repugning the words and interpretation of the Lord and true faith, and therfore words nothing appertayning to this purpose.

But such as are of the contrary minde answere this place, saying, that whē they say corporally and substancially, they vse not this word substantiall after a grose maner, as to signifie a sensible carnall body, and therfore for the declaration hèrof some of them ad hèrunto this saying, that it is substantiall indèd, but yet not according to the maner of ỹ qualitie, quantitie

Christes body is no body.

titie or circumſcription of place. But this expoſition is not taken from the pure and liuely fountain of the worde of God, but from the troubled puddles of Sophiſtrie, and is a gloſe partely taken from Thomas of Aquine, in the 3. parte of the 76. queſtion. But letting theſe paſſe, we anſwere, if the body of Chriſte be not in the Supper according to quantitie (as them ſelues ſay) neither yet circumſcript or contayned in a place as in a place, ſith all bodies are circumſcript and contained in ſome place, it muſt neceſſarily followe that Chriſtes body is not corporally preſent in the Supper, whiche thing alſo we our ſelues do beléeue and teache. Wherfore it is of neceſſitie that this ſpirituall and Sacramentall worke, be alſo ſpiritually and ſacramentally vnderſtand and not corporally. &c. Wherfore then diſpute we or contend any longer about this matter? Are not theſe things plain inough?

Again, therfore it euidenly appéereth and may eaſely be perceiued that if we obſerue and kéep the ſimpliſitie and propertie of the holy Scriptures, and obediently follow the ſame, vſing the phraſes

and

and spæches of the Scriptures, that then these things may easely be vnderstand, and so concord be established and preserued: but if straunge words and formes of speaking be mixed with the Scriptures (which by ỹ menes ar so interpreted, that they can very hardly be vndersta̅d of the simple and ignorant) the̅ contrary oppinions ar brought in, ỹ matter it self is obscured, contentions & discorde are rayled and spred abrode. But I haue hetherto recited certain examples that by the̅ they might learn and as it were wt their eyes beholde euen that which at the first was our purpose to dw, to wit, that if the ministers of the Church would be contented with the godly simplicitie which is set forth in the word of God and would not mingle therwith straunge and new found things: it might come to passe that these pernitious contentions and discords might be quite taken away, and so the people who are committed to their charge: might of them be frutefully instructed. Otherwise what frute or what sound doctrin can the simple man receiue to the edification of him self by these contentecious sermons whiche onely intreate of matters in controuersy

Unfrutefull Sermons.

merily and in dout, and ouerflow with e-
uil ſpæches, brawlings, nips, and taunts,
and therfore build not vp faith and chari-
tie, deſtroy not wickednesſe and ſin, ex-
hort not to good workes nor comfort the a-
flicted: but rather offend and diſquiet the
mindes of the ſimple, græue their harts
and kindle diſcorde and variance.

These are not the frutes of the Spirit, Galla. 5.
but the workes of ỹ flesh againſt the which
the wrath of God doth iuſtly burn: and
therfore theſe contentiõ ministers of the
church doo greatly ſin againſt the maieſtie
of God, and prouoke his vengeãce againſt
them ſelues. But now let vs ſpeake of Ffutefull Sermons.
good and profitable Sermons, and ſæ
what Chriſt him ſelf hath taught, & what
he hath cõmaũded his miniſters to teach
and how alſo the bleſſed Apoſtles his ſer-
uants haue obſerued this his cõmaunde-
ment. Let vs now ſæ what the Apoſtles
preched through ỹ whole world, how they
conuerted men to God & what they com-
maũded vs to preach in ỹ name of Chriſt.
And although theſe things are at large de
clared in ỹ word of God, yet I wil as briefe
ly as I may intreat of them and ſo touch
euery thing ſummarily. Saint

what and how Christ preached.

Saint Mark the Euangelist hath set forth vnto vs a brief, but yet an excellent and manifest some of all the Sermons of Christe, in these words saying. Iesus came into Galile preaching the Gospel of the kingdome of God, saying the time is fulfilled, and the kingdome of God is at hand, amend your liues and beleeue the Gospel, Mar. 3. Wherfore the summe of Christes Sermons was to preach the gospel of the kingdom of God. And of the gospel these are ỹ chief points.

First that God hath prepared his kingdome for vs, and that he offereth the same freely vnto vs, and that he is ready to imparte the same to vs, and to receiue vs into it.

Secondly to th'end that we may come to that kingdome and obtain the same that we must acknowledge our corrupt nature and sin and so repent.

Thirdly that before all things we must beléeue the gospel by the which is showed vnto vs, that God our moste merciful father of his free grace hath giuen vnto vs his onely begotten Sonne that he might be our Sauiour, and that he was made man

man, and crucified for our ſinnes and roſe again from the dead for our iuſtification, and that he is the only and alone true mediator by whome we are reconciled vnto God and obtain forgiueneſſe of ſinnes and eternall life. For ſo Chriſte in his other ſermons hath expounded theſe cheef points as it may eaſely appeare in the writings of the Euangeliſts and ſpecially in the goſpel of Saint Iohn,

And as Chriſte him ſelf did continue by the ſpace of thre yeres preaching this doctrin of the Goſpel, and mixed not any other ſtraunge doctrin with it, ſo he commaunded his diſciples to preach the ſame Goſpel, and therfore in Saint Mark he chargeth them ſaying. Go ye into the vniuerſall vvorld, and preach the Goſpel to euery creature. . . VVhoſo beleeueth and is baptiſed ſhalbe ſaued, but whoſo beleeueth not ſhalbe condēned.

what Chriſt hath commaunded to be preched

And againe in the Goſpel of Saint Luke he ſayeth. Thus it is vvritten, and ſo Chriſte ought to ſuffer, and riſe againe the third day from the dead, and ſo remiſſion of ſinnes and newneſſe of life to be preached amongſt all nations in his

Luke. 24

his name. Wherfore by these words we may throughly perceiue, that first the preaching of repētance for the reforming of our sinful life, and then secondly the doctrin of faith in Christe in whome we haue remission of sinnes, and all things els necessary to eternall saluation, are the two chef and principall points of sound christian doctrin. The which two the blessed Apostles did onely apply them selues vnto, that the world might throughly, faithfully and plainly be instructed therin.

what the Apostles preached

For when Peeter was asked of the Iewes (whose harts were pricked with sorow for their sinnes) what they should do, he answered: repent and be baptised euery one of you, in the name of Iesus Christe vnto the remission of sinnes.

Act. 2.

Act. 5

Also when hee stod before the Senate at Ierusalem togither with the other Apostles, and there defended his office and doctrin, amongst other things he saieth. This Christe (I say) hath GOD lift vp with his right hand, to be a Prince and Sauiour

Sauiour, to giue repentance to Iſraell and remiſſion of Sinnes.

And Paule, when he had called togi- Act. 20
ther at Miletum the Miniſters of the Church of Epheſus ſayeth to them.

I haue kept back nothing that vvas profitable for you, but haue showed and taught you openly, through euery houſe, teſtifying bothe to the Ievves and Grecians, the repentance tovvardes God, and faith through our Lord Ieſus.

The ſame he alſo profeſſed before king Agrippa and Feſtus the Preſident of the Romains ſaying.

Ieſus ſaid vnto me, I ſend thee vnto the Gentiles, that thou mayeſt open their eyes, that they may be conuerted from darckneſſe to light, and from the povver of Sathan, vnto GOD, that they may receiue remiſſion of Sinnes and haue felovvshippe amongſt the Saints, through faith in me

Heere vnto alſo appertayneth that whiche is written by the Apoſtle, 1 Cor. 2

I when

I when I came vnto you brethern came not vnto you vvith glorioufneſſe of vvords or wiſdome preaching vnto you the teſtimony of God. For I shevved my ſelf to haue knowledge of nothing els amongſt you, but of Ieſus Chriſte and the ſame crnciſied, and I vvas vvith you in much vveakneſſe, feare & trembling. Neither ſtood my ſpeech or preaching in the perſvvading vvoords of mans vviſdome, but in the euident povver of the ſpirit, that your faith might not ſtand in the vviſdome of men, but in the povver of God.

Again in his Epiſtle to Titus chap. 2. he comprehendeth the whole ſome of chriſtian doctrin in theſe vvoords. The holeſome grace of God hath shined vnto all mē, teaching vs. &c. To this ſhort and perfet ſum of doctrin he in th'end addeth. Theſe things ſpeak, exhort & reproue vvith all authoritie. Se that no man deſpiſe thee. As though he ſaid, there is none other thing that thou ſhouldeſt be careful of, for theſe whiche I haue rehearſed are the true and chief points of true and ſoūd doctrin, which if any man do handle and vſe

vſe a right he need not fear to be depiſed.

And this Apoſtle when he had ſet down in his Epiſtle to Timothe theſe cheef points of ſound doctrin, immediatly hee ſharply condemneth vnprofitable and curious diſputations and contentions, and ſayeth. If any man teach otherwiſe and conſenteth not vnto the holſome words of our Lord Ieſus Chriſte, and to the doctrin vvhiche agreeth to godlineſſe: he is puffed vp and knoweth nothing, but douteth about queſtions and ſtrife of vvords, wherof commeth hatred, ſtrife, bravvling, euil ſurmiſing, vain diſputations of men of corrupt minde, by the which the trueth is cleene taken avvay vvhiche thinck that gain is godlineſſe. Seperate thy ſelf from ſuch. 1. Tim. 6.

we muſt caſt frō vs all contentious diſputations.

So great labour, vvork and diligence doth the ſincere doctrin of repētance and faith in Chriſte require, if we wil out of bothe the Teſtaments haue fit doctrin to admoniſh, comfort, and reproue to edification, that the miniſter in no wiſe ſhall need to take care for any other doctrine or yet to bend his minde or ſtudy to brawles and vnprofitable diſputations. For if he

what is the matter of holſome doctrin.

wil dw that which the Lord him selfhath commaunded, and the Apostles haue commaunded vs to teach, then shall he rightly instructe his hearers what and which is true repentance, of what they ought to repent or amend, what sin is, and what iniustice or vnrighteousnesse is, and what the law of God teacheth touching these things, and what punishment remaineth for the impenitent and transgressors of the law of God. Of all these haue we manifest examples in the sermons of the Prophets, in the history of the Gospell, Acts of the Apostles, and in their Epistles.

If therfore we wil preach in like maner to the people now a dayes and show them how they agrée or disagrée with this doctrin: we should haue inough to dw. And as the Lord did fore tell vs that our times should be like the times of Noah & Loth, so in very dæd the corrupt and lamentable maners of this our present age doth minister ouermuch matter sharply to reproue wickednesse and wicked men and to exhort euery one to repentance and amendment of life.

And

And therfore the miniſters of the church haue inough to do ſo that they nede not to hale at the halfe of contentions and thruſt into ỹ Church vnneſſary and vnfruteful queſtions, yea ſuche as are ſtuffed with all heat of choler. Therfore he whiche hath wherin to do better: let him auoid the worſe.

Furthermore if we wil rightly teach the true faith in Chriſte, (as euery man ought chefely to do) we ſhall finde i. nough wherof to intreate. To wit, to ſhowe from whence faith commeth, who giueth it, what faith is, and chefely, to whom Faith leaneth, which is vnto God and to the onely begotten Sonne of God, our Lord Ieſus Chriſte, and to his holy and moſte ſure promiſes, where alſo may be ſhowed what theſe promiſes are. the doctrie of faith in Chriſte.

And by theſe meanes here are offered many godly and ſweet places to intreate vpon, as of GOD, the grace of God, his goodneſſe and iuſtice, of our Lord Ieſus of the GOD and man, what he taught, what he did, and ſuffered for vs, how by him we are redeemed, what the Father

hath giuen vs in him, and that in him is the fulneſſe of all things, and that there is none other name vnder heauen giuen vn to men by whiche they ſhalbe ſaued, and that he is the true Meſſiah, and only Mediator king and high Prieſt, our ſacrifice, ſatisfaction, righteouſneſſe, and ſanctification, that he is our only hope, conſolation, help and faithful defence in whome wee haue all things whiche are neceſſary to our ſaluation: alſo by what meanes wee may obtain remiſſion of our ſinnes, thorow faith in him, and be iuſtified, and that not by our owne merits or any other meanes.

Good workes and other ordinances of God.

Alſo this place offereth to ſpeake of the ſundry frutes of faith, that is to ſay, of good workes and euery good vertue and of other profitable ordinances of God, whiche are ioyned togither with theſe, as of matrimony, and of the office and duty of the Magiſtrate and the ſubiect and ſuch like. I haue recited theſe places (although a great many mo might yet bee rehearſed) to th'end that all men may ſee, and as it were handle with their hãds, how many much more neceſſary and frutefull places

are

re ſet forth to be touched and intreated
fby the miniſters of the Church, rather
hen their vnprofitable quarelings whi-
he they bring and thruſt into the Pulpet
efore the congregation to the breeding
f great offence. But of the aforeſaid true
inde of teaching, Paule writeth thus.

Abide in theſe things, vvhiche if thou 1. Tim. 4.
halt doo: thou ſhalt bothe ſaue thy ſelf
nd thoſe vvhich ſhall hear thee.

At the leſt let the miniſter wel beholde
hat one book, which is not great, euen the
Book of the Acts of the Apoſtles, written
y bleſſed Luke, which in 28. chapters (in The booke of the acts of the Apoſtles.
o the which the whole Booke is diuided)
ontaineth all which the Apoſtles taught
nd profitably ordained in the church for
he ſpace of 28. yeres after the aſcention
f Chriſt: but in the whole book there can-
ot be found ſomuch as one contentious ſi-
able, much leſſe any ſuch brawling diſpu-
ations as they exerciſe now dayly neg-
ecting in the meane time the aforeſaid
hef and fruteful points of doctrin. Peter,
ut chefely Paule in all the Churches, ſi-
agogs and in all places els preached re-
entance and faith in Jeſus Chriſte the

true Messiah and saviour, and also gravely did confute with great modestie the Iewes, who spake against them. They exhorted to prayer, they minstred the sacraments according to the institution of Christe, and did all things to edification and true faith, so did the Apostles and so ought we to do by their example.

The Sermon of the Apostles and Prophets.

There are many excellent and holy bookes in bothe the Testaments writen by the Prophets and Apostles, these let the ministers haue in their hands, and out of them let them preach repentance & faith in Christe. For there is more waight and authoritie in Sermons, when the very word of GOD is alleaged and the substance of the Sermons are taken thence, then when men bable their owne oppinions and fantasies.

For the minister of god is ordained in the Church, to teach & therfore let him teach the word of God: and those whiche come into the church, they come not to hear the oppinion and affection of the Preacher, but to hear the word of God.

Wherfore the true word of God must be purely and faithfully preached to the amendment

mendment and comfort of the hearres:
nd this is acceptable vnto GOD, and
ringeth plentiful frute, euen the increſe
faith, charitie and all good workes. But
the only word of God be not preached
t by the contentious affections and op-
inions of men, there can follow none o-
er thing but that Faith and charitie,
uſt decreaſe, and breaches and diſcords,
ntempt of the word, a liding back from
e good courſe begun, yea a manifeſt re-
lting as bothe the thing it ſelfe and ex-
rience doth teache and proue to our
reat greef.

The Apoſtles and their Diſciples in a
ery ſhort ſpace conuerted the whole
orlde vnto the Chriſtian Religion and
anted many famous Churches where
neuer any were heard of before, and
ey taught the ſame plain and ſimple do-
in wherof we ſpake before. But when
oſe who ſucceeded thē forget the olde
mplicitie & began to giue them ſelues to
ttle & crabbed queſtions & diſputations
trary to ỹ doctrin of the Apoſtles, & ſpe-
ally whē they began to teach otherwiſe
ē ỹ Apoſtles did touching ỹ diuinity and

By concord the church is builded / by diſcord it is ſpoiled

humanitie of Christe, of the vnitie of his person and the two distinct natures, whiche things the Valetinians, Mancionists Samosatenists, Arrians, Nestorians, Eutichians, Monothelites, and other of the same brood did. By and by the church was greuously troubled and weakned, and began to decrese and was deuided into sundry sects, til at the last from these discords after 600. yeres began to arise that horrible and very sonne of all abhomination euen Machomet. And from him the Saracens and Turkes toke their detestable and blasphemous Alcaron: and these moste fierce enemyes of christian Religion: do now possesse all the east parte, and now within these few yeres hath afflicted and made war vpon almoste ỹ whole west parte. And truly by this example God would teach vs how much he displyketh and is offended if the Churche kep not the simplicitie and vnitie of the ancient and true doctrin which in his word he hath set forth vnto vs: and doth also showe that discords distroy and vtterly spoil those things whiche were set vp and builded by concord.

The Saracens and Turks.

Wherfore

Wherfore I moste hartely beseech all the ministers of ỹ church of Iesus Christe that they end and cast away all their controuersies, and that they knit them selues togither with true concorde and charitie, forgining eche other their errors and offences, auoid new deuises, straūge wordes and phrases, teach the plain sound doctrin which euermore agræth wt it self, bring the church in one vnitie vnto Christ, and faithfully indeuer them selues to preserue true concord therin, but chæfely moste hartely to pray vnto God for his grace and holy spirit, that they may do al these thinges with a willing and a ready minde. An exhortation to ministers of the church

For vnlesse this be done: an infinit number of soules through ỹ fault of these obstinate and discentious Ministers shall moste miserably be brought into the danger of their damnation. But how will they excuse this fault at the houre of death and in that great day of the Lord? Let euery minister way wel these things with him self, it is an horrible thing to fal into the burning wrath of the Lord. And also that danger followeth whiche Paule writeth of to the Gallathians saying.

If

Gal. 5. If you bite and deuoure one an other, take heed that you be not cõsumed one of an other. Yea there followeth many grieuous offences of the godly and simple men: but the Lord in the gospel pronounceth them accursed whiche offend others,

Mat. 18. It were better for him (saith he) vvhiche shall offend one of these little ones that a millstone were hanged about his neck, and that he vvere drowned in the depth of the Sea. God, honest and graue men, and such as haue the gift of faith are angry (and that not without great cause) with these contentious kinde of men, neither do they regarde them or yet esteeme them: but on the contrary parte, wicked and vngodly men are delighted in them, partely for that their wicked life hærby is not as it ought to be, reproued and condemned (for they are so vp to the eares in their contentions, that they cannot intend to exercise their fũction towardes them) partely that they may ỹ better maintain their false doctrin, as also to bring the doctrine of those ministers into contempt, who (setting these contentions aparte) do otherwise teach very godly, that so by these

theſe their contentious brawles their doctrin might be ſuſpected.

For they are in good hope that it will come to paſſe (as often times it doth) that through ſuche diſcention: the Churches cannot long indure, and ſo in ſhort ſpace true doctrin periſheth and decayeth.

But how much the more ſtrife is among the Goſpellers, ſo much the more the aduerſaryes confirme them ſelues in their errors and that to their owne confuſion.

But thoſe whiche are come to a little taſte of the Goſpell, and haue now forſaken their errors & ſuperſtitions and purpoſe to cleue vnto the Goſpel, they are ſet back and hindered by theſe contentions, and ſay they know there ar many errors, abuſes & great faultꝫ in the popiſh church, but yet they cānot ioine thē ſelues to theſe who ſo ſharply contēd, accuſe & braule one wᵗ an other. For who (ſay they) ſhal ſhowe vs which of thē is in ẏ right or falſe opinion, & to whether part we ought to ioie our ſelues: And ſith ẏ caſe ſo ſtādeth amōg thē, we wil ſtay vntil they be agreed. But the excuſe inẏ day of iudgemēt wil not make them faultleſſe and at the end of their life

except

except they conuert them selues to Christ and yeld them selues wholly vnto him, they can neuer haue a quiet conscience. Other some also say that God is the God of peace and concord and not of strife: but these preachers of the Gospell are at discentention amongst them selues & therfore God is not with them. But this might haue béen obiected against the primitiue and moste holy Church of Christe in the whiche also were some controuersies, and yet neuertheleſſe God was with them,

Neuertheleſſe by these obiections: it may appéere how greate heapes of euil suspicions these discords and cotentions bring, that therby all the faithful may with the more diligence study peace and concord, for so much as the Lord him self hath said. Blessed ar the peace makers for they shalbe called the children of God.

God punisheth the Church because of contention.

And it is greatly to be feared that if strifes and contentions proceed and go forward in the Church, leſt God haue appointed and ordained that same against vs whiche in times past he did in the reignes of Diocleſian and Maximian the Emperours

Emperors, when as there were like ſtri-
ues & contentions within the Church. Of
the whiche thing (and that not without
good cauſe) we haue in an other place
brought in the witneſſe of Euſebius ta-
ken out of the 1. chapter of the 8. Booke of
the eccleſiaſticall hiſtory.

The effect of that Hiſtory is diligently
to be marked, to wit, that in thoſe dayes
the Church of Chriſte floriſhed. But the
faithfull people were vnthankfull vnto
God and impenitent, and the miniſters
of the Church were ambitious and ſtirred
vp greeuous and hot contentions amongſt
them ſelues, wherfore God beeing angry
with them, he gaue them vnto tirants
who rayſed vp greater perſecutions a-
gainſt the Churche then euer was heard
of before. For thus writeth Euſebius.

But when we were not touched with any of theſe thinges nor went about to reconcile our ſelues vnto God, but as Godleſſe men ſuppoſed that God neither cared

cared for, nor yet would visit our wickednesse, heapeth sinne vpon sin. And those whiche tooke vpon them to be our Pastors shaking of and casting from them the rule of godlines, were kindled with hatred one against an other, and whilst they onely gaue them selues heervnto, to wit, to threatnīgs, pride, malice and hatred, eche greedily and in manner of a certaine tiranny folowed their owne ambition. Then the Lord, euen then I say, made the daughter of Sion obscure and darke, according to the Propheſie of Ieremy.

For

For he lifted vp the right hand of her enemyes, turned from her his Swoord of defence and was not her help in the day of battail, but ceſsed from pury ſing of her, and threwe her Throne vnto the ground, and shortned her dayes, abooue all this, he powred out confuſion and shame vpon her.

All theſe things are fulfilled amongſt vs whilſt we ſee the places appointed to Prayer to be raced from the toppe to the very foundations, the deuine and holy Scriptures tobe burned in the midſt of the market places, and the miniſters of the Church

with

with horrible confusion did run heer and there to hide themselues; and some were taken and put to open shame by their aduersaryes and according to an other propheſie contempt was powred out euen vpon their Princes. &c.

Thus far Euſebius, who after through his whole Book following, deſcribeth the martirdomes, calamities and afflictions, which the faithful in that moſte cruel perſecution ſuffered. Wherfore God is moſt ernestly and diligently to be prayed vnto, that he wil vouchſafe to giue vs his grace, repentance mutuall concorde, leſt for our lewd liues, ingratitude and contentions, he deale with vs as hee hath done with thoſe fathers before vs, and ſo deliuer vs into the cruell and bloody hands of the Turks and other the enemyes of ỹ pure doctrin.

And I moſte hartely beſeech God to turn this

this euil from vs, or if it be his pleasure to deale otherwise, to graunt vs true faith and pacience in all our afflictions.

Moreouer all godly and christian princes and Magistrates according to their calling committed to them by God, ought diligently to take hed herunto, and with all their might and wisdome, help that the ministers of ỹ church, may all togither forsake those vnprofitable and troublesome contentions, and ceasse to brawle & quarel with their brethern and fellow Seruants, and that they may frutefully with great modestie and grauitie, preach vnto the congregation repentance or amendment of life and true faith in Christe. An exhortation to princes and Magistrats

It is writen of king Iosaphat that he sent certain princes and Leuits, and giuing to them the Boke of the law of the Lord, commaunded that they should teach true faith, & the sincere worshipping of God. 2. Cro. 17.

The like did the moste holy king Ezechias and Iosias, who valiantly depriued frō their offices all those whiche walked not rightly in the way of the Lord and did not according to the law of God.

Constantinus the great followed the example Constatine the great.

example of those moste holy kings, and did the like in his Empire. For when the Bishops in his time were at hatred and contention amongst them selues, & writ and preached one against an other, and letted not to offer those their contentious Libels vnto the Emperour him self to the end they might contend before him. He receiuing all their bokes, sharply repro-ued them, who for asmuch as they were by the prouidence of God appointed vnto the people for pastors and captains of concord and charitie, were so at variance amongst them selues. Neither would he giue any iudgemēt as touching their contentions, or yet read their Libels whiche they deliuered vnto him, but cast them into the fire that at the least they might therby learn those contentions & brawles displeased his maiestie, and so setting discorde aparte, might afterward giue them selues to peace and concord.

And likewise when he sat with the Bishops at the councel of Nice, amongst whome also many contentions were, laying forth the bokes of the Prophets and Apostles, to wit, the holy Bible, cōmaun-

ded

ded them to decide and end their contro-
uerſies by them, and all of them with one
conſent to preach the ſame faith.

This excellent example of the worthy
Emperour Conſtantine, whome God al-
ſo made that in this world he was called,
the great, whoſe name and glory through
the whole worlde was famous & of great
renown amongſt all wiſe men, and is
much more excellent and greater in the
eternall felicitie, this example (I ſay) let
all Princes and Magiſtrates of this our
age follow, touching the miniſters of the
Church, that by this meanes they may in
in like ſorte prouide for the peace and pub-
like health of the Church.

There muſt alſo a ſpeciall regarde be
had leſt that the art of Printing, which is
a moſte excellent & profitable gift of God
giuen vnto vs in theſe laſt dayes, be not
abuſed to prolong and nuriſh theſe conten-
tions and diſcords. For this art is giuen
of God in this latter age of the worlde be-
fore th'end therof, to the end that the Goſ-
pel and glad tidings of repentance and re-
miſſion of ſinnes in the name of Chriſte,
might the ſooner be ſpread through the

Of the art of Printing

whole world before his cõming to iudgement (which no dout wilbe euen shortly) that so beeing warned of his comming we might prepare our selues, watch and pray. Furthermore this art of Printing is reueled by God vnto men, that those excellent bokes which by the ancient fathers haue been written against diuerse errors in defence of ỹ trueth in all tungs might be published & made knowen to all men: yea that those things which serue the furtherance of a common welth, the knowe-ledge of histories, and other good arts and Sciences might perfectly be learned and knowen.

Wherfore it is not to be suffered that so noble and profitable an art, giuen in the worlde for the profit of men, should be abused to the contrary, to wit, against God, against right and equitie: so that it should be lawful for euery one by this art to publish his owne affections and indignations, slaũders, euil spœches, and brawles, to accuse innocents, to stir vp strife, to increace and publish the same, to spread abrode and defend false doctrin and errors.

But on the contrary parte such things

which

which are godly, good and profitable for the Church and the common weale, and suche things as serue to the furtherance therof, as that serue to the exposition and sound knowledge of the Scriptures, and aduauncing of true Religion and defence of the trueth against falshod and leasings: such things as serue to the expounding of good lawes and honest arts. Finally such things as tend to the furtherance of peace and concord, for the preseruation of common weale and honestie, and the defence and declaration of any mans innocency. These things (I say) ought not to be forbidden or hindred frō publishing by this art, according to the commaundement of S. Paule saying. Quench not the Spirit, for in so doing the Magistrate might greatly sin and prouoke the vnspeakable wrath of God against him. Wherfore those Magistrates do very wisely and faithfully in this behalf, who chose out of all estates men godly, wise, learned & such as are louers of concorde, which haue the ouersight of such things as ar tobe printed that without their consent nothing be published in their dominions. For by this meanes

1. Thessa.

meanes, slaunderous libels may be auoyded and removed, & all that serueth not to edifying of ỹ church, the profit of the common weale and publique peace: and suche things may be furthered that serue to saluation and the welfare of the godly.

A Prayer.

And thou O Iesus Christe the sonne bothe of the eternall and liuing God, & of the vndefiled virgin Mary, which art Lord of all creatures, the Messiah, king & high preest, the only hed and euerlasting sauiour of the Church, whiche by thy bitter death and bloodshedding haste deliuered and redemed vs, which sittest in the heaues at the right hand of thy celestiall father, and knowest all things,

nd

and omnipotent, true, iuſt, meek faithfull and mercifull, which holdeſt in thy hands the harts of all kings and Princes and alſo of the miniſters of the church. Incline mercifully the harts of them by thy holy ſpirit that they may all beholde thee, and that they may faithfully and perfectly ſerue thee in their voca tions in the church, and cheefely that they may willingly leaue of all thoſe things which prouoke ſtrife and confuſion, and that in true and acceptable vnitie they may feed rightly thy sheep, and faithfully lead them onely vnto thee, that whē now euen in short

time

time thou shalt come to iudge the quick & the dead, thou maiest set the pastors and the sheep at thy right hand, and that thou maiest receiue them vnto thee with the saints into euerlasting life.

Amen.

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